

THE
MONTHLY MISCELLANY
OR
VERMONT MAGAZINE.

VOLUME I.—NUMBER II.

FOR MAY, —Annoque Domini, 1794.

*Our constant aim shall be, with themes refin'd,
To guide the manners and enrich the mind;
To give to genuine sentiment deep root,
And teach the young ideas how to shoot.—*

—ANON.—

'Tis not in Mortals to command success,
But we'll do more ——— We'll deserve it.—

Addison's Cato.

BENNINGTON:
PRINTED BY ANTHONY HASWELL.
——1794.——

THE HISTORY OF THE

ANTHROPOLOGY

OF THE

INDIAN

PEOPLES

OF THE

UNITED STATES

OF AMERICA

BY

JOHN W. FOSTER

OF THE

ARMY

AND

OF THE

NAVY

OF THE

UNITED STATES

OF AMERICA

NEW YORK

THE
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For the Vermont Magazine.

Thoughts on Oratory.

AN eminent writer has observed 'that thoughts passing from one to the other would have little effect, if it did not command attention by a variety of tones high and low,' every sentiment, or perhaps species of sentiment, has a corresponding tone of mind with which it sweetly harmonizes. No expression of sentiment can produce its intended effect, unless it find or excite in the mind the tone corresponding with the sentiment. This tone may be excited by the sole communication of the sentiment; But in this case, being in transitu, the effect following the cause, the sentiment generally produces but a slight and as it were, fleeting emotion.—There are also tones of voice corresponding to every species of sentiment; or in other words, which are naturally adapted to produce in the mind of the hearer tones corresponding with every species.—This cannot be doubted by those, who have felt

the effect of Music even when unaccompanied by words—The same may be said of action—Such a sympathy is there in our constitution. Hence by lively sentiments expressed by corresponding tones of voice and action, the mind is carried away in raptures.

The ancients possessed this art in great perfection. The state of manners, the temper and habits of the times rendered it necessary.* Little accustomed to consequential reasoning and calm disquisition, they were, guided principally by the passions.—Hence it was the business of their orators not to investigate, to convince; but to rouse, to animate, to influence. This was the case not only in their popular assemblies but in their courts of justice.

Among the moderns, a habit of investigating every thing has in some

* The ruder nations have, at this day, a stile and manner of speaking resembling in many respects that of the ancients, owing to the same causes.

some measure subjected the passions to the control of reason.—From this cause our modern speakers have more reasoning and less animation. It is probable that the most animated harangues of modern times, even those of a Pitt—a Fox—would to an auditory like the ancients appear cold and uninteresting; and that the vehemence of utterance and gestures so highly relished by the ancients, would be condemned by the moderns as the rant of fanaticism.

C. M.

Declamation.—Addressed to the Ladies.

LET who will deal out moral lectures from the pulpit or the press—Let them philosophize ever so truly and critically, or spread their lucubrations ever so generally, let me but form the novels of the age, says a celebrated writer, and I'll shape its manners.

If it be true that manners are formed from novels, however, I believe it to be equally true, that their influence is in exact proportion to the attention they obtain from the fair—Yes, ladies, to you they owe their importance, thro' you their sentiments are communicated to us, and you, not novels, give the world of sentiment its tone.

To you kind nature has the task assign'd

The important task to form the infant mind;

Manners ingrafted on our earliest hours

Defy rude time with all its boasted powers.

How presumptuous must the man appear who should dare to avow the sentiment, that the fair

of Columbia of the present age, have adopted principles not meant to be inculcated by the authors they have read, or extracted bitterness and gall, where sweets and lenity abounded.—Yet if the conduct of a few conveys the sentiment of the whole, I must own myself impressed with this belief.—The puerile conceptions of uninformed youth produces the sentiment perhaps, but as it weighs upon my mind, I shall spread my case before the august tribunal whose high authority alone can decide—the circle of the fair.—Conscious their candor will excuse, though, perhaps their justice may condemn.

I lately visited a friend in —, he was that day honored with the company of a number of engaging young ladies of the vicinity,—the pleasing scene received every addition from their presence, that natural vivacity, distinguished character, and elegance of appearance could afford——Lothario appeared,—I trembled for him—I trembled—conscious of the honor, the good sense and strict regard to character that particularly graced the ladies present:—I shuddered at the thoughts of the treatment he was likely to receive—He had lately seduced the youthful, beauteous, unfortunate Cleora——Cleora, who 'till her unhappy fall, blest with the charms of innocence, had often added grace by her presence to the circle now collected—But my apprehensions for the treatment Lothario was likely to receive soon gave way to surprise.—He advanced with boldness, his compliments paid to the company were well received, and not a single reflection was cast upon him;

him; not even a chiding glance to blame him for his late insidious, cruel misdemeanor.

Surprise prevailed awhile, at length it left me, and admiration rose to take its place—How exalted is your charity, ye virtuous fair, thought I; how dignified, how truly elevated your tho'ts, how piercing your discernment. What sensations must Lothario at this hour experience; his soul must be harrowed up with reflection on the baseness of his conduct, and a sense of the utter detestation you feel for such atrocious crimes. The sting must be rendered doubly painful from a sense of the generosity of your procedure—though he has wounded your feelings sensibly, by ruining the reputation of your deluded friend, it is the height of charity to wish to reclaim by the most dignified of means—it is the exalted privilege of philosophy alone to be able to conquer unprofitable resentment, and avoid reproach, which might, perhaps, have driven him to despair.

These were the cogitations of my mind, and encreasing veneration for the virtue, the wisdom and exalted charity of those around me, inspired a pleasing awe.

Lothario withdrew—in a short time the once sprightly, lovely, but now dejected CLEORA appeared—A sense of her situation—the effects of love and false Lothario's guile, bow'd down her head—her swelling bosom declar'd the anguish of her heart, and her tearful downcast eyes bespake at once her sense of shame, and painful conscious inferiority.—Be comforted, unhappy maid, whispered my throbbing heart,—your friends are full of compassion,—My eyes have just beheld,

and my heart approved its most striking display, in their treatment of your deceiver—they know the happy means of administering consolation, and wait but for the favorable moment—alas! it did not come!—Cleora experienced, from a cruel neglect, the most painful of all sensations, those occasioned by contempt!

I felt the vital fluid chill my very heart—May ye never experience the sorrows of Cleora, whispered the voice of benevolence—but

—“Had you like her been tried,
“Like her, perhaps you had fallen.”

Emotion forced me to withdraw, and in the height of feelings, occasioned by the incident, I pen'd my passing thoughts.

How cruel—how strangely unjust
Is your conduct too often ye fair,

While the heart is just ready to burst

To add to the weight of its care.

The fair one whose honor is stain'd

By the artful insidious knave,
Tho' repentant—is slighted, disdain'd,

And has nothing to wish but the grave.

While the artful the base debauchee,

Who studies but how to deceive,
Is careless in the highest degree

And for further excesses gains leave.

Oh! turn from so cruel a mode,

Remember, 'tis human to err,
Indiscretion may once cross a road

Which reflection would never prefer. And

And the heart that is chasten'd
with skill,

May turn from its faults with
disgust,

Inexperience may err, not the
will,

And repentance should raise
from the dust.

O ! despise the vile traitor, whose
aim

Is to injure the innocent fair,
Who delights to make virtue his
game,

And his arts for your ruin pre-
pare.

Let him feel you have firmness
to scorn,

And revenge the affront on
your sex,

Thus your caution shall cheer the
forlorn

And the leecher's vile schemes
shall perplex.

From the *American Museum.*

Azakia : A Canadian story.

THE ancient inhabitants of
Canada were strictly speak-
ing, all savages. Nothing proves
this better than the destiny of
some Frenchmen, who first ar-
rived in this part of the world.
They were eaten by the people
whom they pretended to human-
ize and polish.

New attempts were more suc-
cessful. The savages were dri-
ven into the inner parts of the
continent ; treaties of peace, al-
ways ill observed, were conclu-
ded with them ; but the French
found means to create in them
wants, which made their yoke
necessary to them. Their brandy
and tobacco easily effected what
their arms might have operated
with greater difficulty. Confi-
dence soon became mutual, and
the forests of Canada were fre-
quented with as much freedom

by the new inmates, as by the
natives.

These forests were often also
resorted to by the married and
unmarried savage women, whom
the meeting of a Frenchman put
into no terrors. All these wo-
men, for the most part, are hand-
some, and certainly their beauty
owes nothing to the embellish-
ments of art : much less has it
any influence on their conduct.—
Their character is natural, mild,
and flexible, their humour gay ;
they laugh in the most agreeable
and winning manner. They
have a strong propensity to love ;
a propensity, which a maiden,
in this country, may yield to,
and always indulges without scru-
ple, and without fearing the
least reproach. It is not so with
a married woman : she must be
entirely devoted to him she has
married ; and, what is not less
worthy of notice, she punctually
fulfils this duty.

An heroine of this class, and
who was born among the Hurons,
one day happened to wander in
a forest that lay contiguous to the
grounds they inhabited. She was
surprised by a French soldier,
who did not trouble himself to
enquire, whether she was a wife
or a maiden. Besides, he found
himself little disposed to respect
the right of a Huron husband.—
The shrieks of the young savage,
in defending herself, brought to
the same place, the baron of St.
Castins, an officer in the troops
of Canada. He had no difficulty
to oblige the soldier to depart :
but the person he had so oppor-
tunately saved, had so many engaging
charms, that the soldier appear-
ed excusable to him. Being him-
self tempted to sue for the reward

of the good office he had just rendered, he pleaded his cause in a more gentle and insinuating manner, than the soldier, but did not succeed better. 'The friend that is before my eyes, hinders my seeing thee,' said the Huron woman to him. This is the savage phrase, for expressing that a woman has a husband, and that she cannot be wanting in fidelity to him. This phrase is not a vain form ; it contains a peremptory refusal ; it is common to all the women of those barbarous nations ; and its force, the neighborhood of the Europeans, and their example, were never able to diminish.

St. Castins, to whom the language and customs of the Hurons were familiar, saw immediately that he must drop all pretensions ; and this persuasion recalled all his generosity. He therefore made no other advances, than to accompany the beautiful savage, whom chance alone had directed into the wood, and who was afraid of new rencountres. As they passed on, he received all possible marks of gratitude, except that which he at first requested.

Some time after, St. Castins being insulted by a brother officer, killed him in a duel. This officer was nephew to the general governor of the colony, and the governor was as absolute as vindictive. St. Castins had no other resource than to betake himself to flight. It was presumed, that he had retired among the English of New-York ; which, indeed, was very probable ; but, persuaded that he should find an equally safe asylum among the Hurons, he gave them the preference.

The desire of again seeing Azakia, which was the name of

the savage he had rescued, contributed greatly to determine him in that choice. She knew immediately her deliverer. Nothing could equal her joy, at this unexpected visit, and she declared it as ingenuously, as before she had resisted his attacks. The savage, whose wife she was, and whose name was Ouabi, gave St. Castins the same reception, who acquainted him of the motive of his flight. 'May the Great Spirit be praised, for having brought thee among us,' replied the Huron ! 'This body,' added he, laying his hand on his bosom, 'will serve thee as a shelter for defence, and this head-breaking hatchet will put to flight, or strike dead thy enemies. My hut shall be thine ; thou shalt always see the bright star of the day appear and leave us, without any thing being wanting to thee, or any thing being able to hurt thee.'

St. Castins declared to him, that he absolutely desired to live as they did, that is, to bear a part in their labours and their wars ; to abide by their customs ; in short, to become a Huron ; a resolution, which redoubled Ouabi's joy. This savage held the first rank among his people—he was their grand chief—a dignity which his courage and services had merited for him. There were other chiefs under him, and he offered one of the places to St. Castins, who accepted of the rank only of a private warrior.

The Hurons were then at war with the Iroquois, and were intent on forming some enterprise against them. St. Castins would fain make one in the expedition, and fought as a true Huron : but was dangerously wounded. He

was brought back with great difficulty to Ouabi's house, on a kind of litter. At this sight, Azakia appeared overwhelmed with grief; but, instead of vain lamentation, she exerted all possible care and assiduity to be of service to him. Though she had several slaves at command, she depended only on herself, for what might contribute to the relief of her guest. Her activity equalled her solicitude. One would have said, that it was a lover watching over the precious life of her beloved. Few could help drawing the most flattering consequences on such an occasion; and this was what St. Castins did. His desires and hopes revived with his strength. One only point disconcerted his views, which was the services and attentions of Ouabi. Could he deceive him, without adding ingratitude to perfidy?—'But,' said St. Castins arguing the case with himself, 'The good-natured Ouabi is but a savage, and he cannot be so scrupulous herein, as many of our good folks in Europe.' This reason, which was no reason in fact, appeared very solid to the amorous Frenchman. He renewed his tender advances, and was surprised to meet with new refusals. 'Stop! Celario,' which was the savage name that was given to St. Castins; 'stop,' said Azakia to him; the shivers of the rod, which I have broken with Ouabi, have not yet been reduced to ashes. A part remains still in his power and another in mine. As long as they last I am his, and cannot be thine.' These words, spoken in a peremptory manner, quite disconcerted St. Castins.—He dared not insist upon the mat-

ter farther, and fell into a melancholy reverie, Azakia was deeply affected by it. 'What can I do?' said she to him; 'I cannot become thy companion, but by ceasing to be the companion of Ouabi; and I cannot quit Ouabi, without causing in him the same sorrow thou feelest in thyself.—Answer me, has he deserved it?'—'No!' cried out Celario, 'no! he deserves to be entirely preferred before me; but I must abandon his dwelling. It is only by ceasing to see Azakia, that I can cease to be ungrateful to Ouabi.'

These words chilled with paleness the young savage's face: her tears flowed almost at the same instant, and she did not endeavour to conceal them. 'Ah! ungrateful Celario!' cried she, with sobs, and pressing his hands between her own; 'is it true, ungrateful Celario! that thou hast a mind to quit those, to whom thou art more dear than the light of the bright star of the day? What have we done to thee, that thou shouldst leave us? Is any thing wanting to thee? Dost thou not see me continually by thy side, as the slave that wants but the beck to obey? Why wilt thou have Azakia die of grief? Thou canst not leave her, without taking with thee her soul: it is thine, as her body is Ouabi's.' The entrance of Ouabi stopped the answer of St. Castins. Azakia still continued weeping, without restraining herself, without even hiding for a moment the cause. 'Friend,' said she to the Huron, 'thou still seeest Celario; thou mayest speak to and hear him; but he will soon disappear from before thine eyes: he is going to seek after other friends.'—

'Other

'Other friends,' cried the savage, almost as much alarmed as Azakia herself; and what, dear Celario, what induces thee to tear thyself from our arms? Hast thou received here any injury, any damage? Answer me; thou knowest my authority in these parts. I swear to thee, by the great Spirit, that thou shalt be satisfied, and revenged.'

This question greatly embarrassed St. Castins. He had no reasonable subject for complaint; and the true motive of his resolution ought to be absolutely unknown to Ouabi. There was a necessity of pretending some trivial and common reason, which the good Ouabi found very ridiculous. 'Let us speak of other things,' added he? 'to-morrow I set out on an expedition against the Iroquois; and this evening I give to our warriors the customary feast. Partake of this amusement, dear Celario,' 'I am equally willing to partake of your dangers and labors,' said St. Castins, interrupting him; 'I shall accompany you in this new expedition.' 'Thy strength would betray thy courage,' replied the Huron chief; 'it is no great matter to know how to face death; thou shouldst be able to deal death among the enemy; thou shouldst be able to pursue the enemy, if they are put to flight; and thou shouldst be able to fly thyself, if they be an over match. Such were at all times our warlike maxims. Think now, therefore only of getting thyself cured, and taking care of this habitation during my absence, which I confide to thee.' It was in vain for St. Castins to make a reply. The warriors soon assembled, and the feast begins. It is scarce over,

when the troops march off, and St. Castins remains more than ever exposed to the charms of Azakia. (*To be continued.*)

S P R I N G.

EDWARD and Lucy were lately united in the sacred bands of wedlock——As they were formed to make each other happy, and their faithful bosoms had long glowed with a mutual flame of affection, founded on the most refined and lasting principles, it will be natural to suppose that they enjoy superior felicity. Ambition is a stranger to their breasts; blessed with a competency, they neither envy the affluent nor despise the indigent; But retired from the busy metropolis, spend their golden time in the participation of those joys which innocence, benevolence and rural scenes inspire—When the bright regent of light, awakes Aurora from nocturnal slumbers, they open the day with a contemplative walk, and sip the balmy morning air; and when the day declines, constantly perform the same health giving exercise. Methinks I see the amiable pair, arm in arm, traversing the verdant scene.—Lucy's fine azure eye sparkling with mental delight, while her beloved Edward moralizes on the beauties of the opening Spring. 'How swift in their career are the alternate seasons! says he, winter no longer retains its iron sway. Hail, frost & snow, his gloomy retinue, all retire before the warmer influences of Sol's resurgent beams. The blooming season when creation seems to awake, is now revolved again. The enamelled meads are covered with a verdant

B carpet

carpet—the melting streams released from their icy fetters, wander through the vales—A golden gleam gilds the sloping hills, while the flowery plains diffuse their pleasing scents, and gratefully salute the eye—the forests and waving groves resume their gay vestures, and spread their friendly foliage to form a retreat from the piercing noontide ray—the warbling songsters melodiate the ambient air, and hover in the balmy zephyr, and melting harmony soothes the ravished ear, and calms the stormy breast! lovely birds! emblems of innocence and love. May we learn of you contentment and cheerfulness! For us, my Lucy, the face of nature revives, and spreads her ample store: How benign, how beneficent, is our Almighty Creator! how innumerable are the blessings that crown each period of our existence! it is ingratitude that makes any live to misery, perpetual favors demand a constant incense of praise, adoration and love—view there my fair, the beauties of this jocund season; trace the All-wise Creator in the boundless variety of his works; and confess ‘the hand that made them is divine.’ We, my Lucy, are now in the spring and morning of life, young, healthy and active; let us consecrate our powers to the noblest employments, cultivate our minds, and sow those seeds of immortality that shall ripen in the heavenly clime.—The scenes of time are continually shifting, Summer succeeds Winter, and Winter Summer, but

‘Not so returns our youth decay’d,

Alas, nor air, nor sun, nor shade,
The spring of life renews;

‘Then happiest they whose
lengthen’d night
Pursues, by virtues constant light,
A hope beyond the skies;
Where frowning Winter ne’er
shall come,
But rosy Spring forever bloom,
And suns eternal rise.

For the Vermont Magazine.

Messrs EDITORS.

NO better encomium can be paid to man, than the respectful easy behavior towards him, of those whom providence has placed under his controul.—The father whose word is law, the master whose will is the close study of his dependents, and the military officer whose command is honored e’er it has time to be forgotten or mistaken, is him who mingles tenderness with authority, and honors meritorious actions; who builds his happiness, not on the enjoyment of the Egotist, but on the diffusion of felicity to the circle on which his own interest and happiness ultimately depends. To insult the dependent of such a man in his presence, is to wound his honor in the tenderest point, and while it raises resentment of the highest degree in the principal, excites the love, and draws closer the bands of affection in the circle of his command.—The following little story of a British captain of Grenadiers I once heard, and ever esteemed it a fine trait in his character.

While his regiment lay in Boston, he was one morning under the hands of his barber when a couple of his men entered the shop, paid him a respectful salute, and receiving a cordial smile of acknowledgment, seated themselves

themselves to await their turn. Soon after two young bucks entered and taking seats waited for the chair to be vacant; which soon ensuing one of the grenadiers advanced a step towards it, but perceiving one of the young townsmen very earnest to avail himself of the opportunity, was politely withdrawing, when the barber said 'Sir, I believe it is your turn;' 'What, exclaimed the townsmen, do you mean to insult us by dressing a common foldier, before you attend to gentlemen.' The impertinent demand destroyed the captain's philosophy; he cast on the speaker a look of most sovereign contempt, and retorted 'A common foldier! you coxcomb, a common foldier! I'd have you know they are some of my gentleman grenadiers! men who dare advance their whole bodies, where the shadow of your noses would tremble to be cast.'—The lightning of the captain's eyes was too potent for the endurance of his quondam friends, and they left the shop in apparent disorder, losing credit in the view of the foldiers, about in proportion as the merit of their commander appreciated. It was remarked of this man, that during a very lengthy command, he never punished a man any other way than turning him over to the battalion companies, and never but two in that way; and a desertion from his company never happened.

The INDIAN COTAGE,

a Tale founded on Fact.—

Translated from the French, for the Vermont Magazine.

(Continued from page 10.)

THE English Doctor sat off immediately for Calcutta,

and applied to the director of the English East India company, who for the honor of his nation and the glory of science, furnished him with an elegant sedan, lined with crimson silk and gold tassels, with a double set of vigorous porters, consisting of four men each, two water carriers, a can carrier to refresh him, a pipe carrier, an umbrella carrier to shelter him from the sun during the day, a masalchi or light carrier for the night, a wood chopper, two cooks, two camels to carry his provisions and baggage, two guides, four seapoys or reispouts mounted on Persian horses to escort him, & a colour carrier, to carry his colours decorated with the arms of Great-Britain. One would have mistaken the good doctor, with his splendid equipage for a clerk of the East India company; there was however this difference between them, that the doctor instead of going after presents, was directed to make some. As it is not customary in the East Indies to appear before persons constituted in dignities with empty hands, the director had given him, at the cost of the nation, for the chief of the Bramins, a beautiful telescope, a Persian carpet, elegant chintzes for his wife, and three pieces of China taffety, red, white and yellow, to make mantles for his disciples. As soon as the presents were loaded on the camels, the doctor sat off in his sedan, with the book of the royal society.

As he travelled he ruminated and was thinking how he would begin with the chief of the Bramins of Jagrenat: whether he should introduce one of the three hundred and seventy-eight ques-

tions

tions, which related to the sources and inundation of the Ganges; or by that which had reference to the alternate and semi-annual course of the Indian sea, which might lead to a discovery of the sources and periodical motions of the ocean throughout the globe; but although this question interested physics infinitely more than any made for many ages, on the sources and encreasings of the Nile, it had not yet attracted the attention of the learned in Europe; he preferred therefore, to interrogate the Bramin on the universality of the flood, which excited so many disputes, or going back further, to learn from him whether it was true that the sun had ever altered its course several times, rising in the west, and setting in the east, according to the tradition of the priests of Egypt, handed down by Herodotus, or even on the epocha of the creation of the world, which the Indians place back several millions of years. Sometimes he'd fain beg his advice to know the most useful kind of government for a nation, and even question them on the rights of man, of which there was no code to be found any where; but these last enquiries were not contained in his Book.

However said the doctor to himself it seems to me that before all things it would be appropos to ask of the Indian Pandect by what means truth can be found; for if it is with the help of reason, as I have endeavored to do till now, reason varies with all men: I ought to ask him also where truth ought to be sought after; for if it is in books they contradict one another; and last, whether truth ought to be communicated to men?

for as soon as we expose it to their view they become our enemies.— Here are three previous questions, which escaped the notice of our illustrious president: If the Bramin of Jagrenet can solve them, I shall then be in possession of the key of all the sciences, and what is still better, I shall live in peace with every body.

So did the Doctor reason with himself. After ten days march he arrived on the borders of the province of Bengal; he met on the road multitudes of people returning from Jagrenet, all charmed with the science of the chief of the Pandects, whom they had consulted. The eleventh day at sun rise he espied the famous Pagod of Jagrenat, it was built on the sea side, its high red walls and galleries, its turrets and cupola of the whitest marble, command a view of the neighboring ocean: it was erected in the centre of nine allies of, ever green trees, diverging towards as many different kingdoms. Each of these allies was formed of different trees, of palm, coconut, tamarin, plantain, orange, lemon, citron, camphure, and bamboo trees; and their direction towards Ceylon, Golconda, Arabia, Persia, Thibet, China, the kingdoms of Ava, that of Siam, and the Indian or Oriental Islands. The doctor reached the Pagod, thro' the Bamboo alley, which keeps along the shores of the Ganges, and the enchanted islands of its mouth. The Pagod, though built in a plain is so high that, having discovered it in the morning he could not reach it before evening. He was truly struck with admiration, when he considered nearly its magnificence and its dimensions, its brazen gates, Sparkle.

sparkled with the rays of the setting sun ; the eagles hovered round its pinnacle which was lost in the clouds, it was surrounded by large marble basons which reflected in their chrysaline waters, its domes, its galleries and its gates; around the Pagod were extensive yards and gardens, encircled with large buildings, where lived the Bramins devoted to its service.

The Doctors runners went before and announced him, and in an instant a troop of beautiful young girls sallied from the garden, and advanced to meet him, singing and dancing to the sound of their kettle drums. They had on their necks strings of divers flowers, and round their waists girdles of roses. The doctor surrounded with their perfumes, their dances, and their music, advanced toward the gate of their Pagod, in the recess of which he discovered, by the glimmering of several gold and silver lamps, the statue of Jagrenat, the seventh incarnation of Brama, in the form of a Pyramid, without feet or hands, having lost them in attempting to carry the world in order to save it.— Before the divinity, numbers of penitents were prostrated with their faces to the ground ; some of whom vowed in an audible voice to hook themselves through the shoulders behind his cart on the day of his approaching festival and others to get themselves crushed to death under its wheels. Although the spectacle of those fanatics who accompanied their horrid promises with mournful groans inspired a sort of terror, the doctor was going to enter the Pagod, when an old Bramin, who guarded the door, stopped him, and asked abruptly what brought

him there ? which he had no sooner learned than he told the doctor that owing to his being a *frangui*, or *impure*, he could not appear before Jagrenat, or his high priest, before he had been three times washed in one of the lavers of the temple, and until he had nothing on him of the spoil of any animal, but above all things no cows hair or hyde, because the cow is adored by the Bramins, nor swines bristles, because held in horror among them.

How shall I do then replied the doctor ? I bring for a present to the chief of the Bramins a Persian carpet made of Angora goats hair, and silk merceries from China ? every thing said the Bramin offered to the temple of Jagrenat, or his high priest, are purified by the gift itself ; but this purification does not extend to your garments. The doctor was therefore obliged to strip himself of his furtout made of English wool, of his shoes, made of dogskin, and to leave his beaver hat ; and having been immersed three times by the old Bramin in one of the lavers of the temple, he was presented with a long cotton tunic, mud colour, and in that attire conducted to the entrance of the apartments of the high priest. The doctor was going in with the book of questions given him by the London royal society in his hand, when his introducer wanted first to know of him what matter the book was covered with ? it is bound in calf, answered the doctor : how ! exclaimed the Bramin quite transported, did I not inform you that the cow is adored by the Bramins ? how dare you then appear before their chief with a book covered with the

the skin of a calf? the doctor would have been obliged to have gone clear to the Ganges to be purified; had'nt he abridged all difficulties by presenting a few pagodas, or gold pieces, to his introducer. He left therefore his book of questions in his sedan, but consoled himself with the following reflection, and in his usual mode of soliloquy, observed, after all I have but three questions to propose to the indian doctor; I shall be satisfied if I can learn of him *by what means truth can be found—where it can be found—and when obtained if it ought to be communicated to men.*

The old Bramin at length introduced the english doctor, decorated with his cotton tunic, bare-headed, and bare-footed to the high priest of Jagrenat. He was seated in an immense hall supported by a number of elegant columns, the walls were green well beaten stucco work, adorned with brazen cows as highly polished as glass; and the floor was covered with fine mats, six feet square: at the further end of the wall was an alcove encircled with a balustrade of polished ebony, and in the alcove could be observed, through a red lattice work made of indian cane, the venerable chief of the pandects; with his long white beard, and three white cotton cords thrown over his shoulders and reaching to his loins, according to the custom observed by the Bramins, seated on a yellow carpet with his legs crossed, and in so complete a state of immovability that even his eyes seemed permanently fixed: some of his disciples kept the flies from him with long fans, made of peacock's feathers; some were burning in silver pans

perfumes of aloes wood; while others performed harmoniously on the Dulcimer, and the residue, in great numbers, among whom were the *Faquirs* and *Jougais* were ranged in several files on both sides of the hall, observing the most profound silence, with their eyes fixed on the ground, and their arms crossed upon their breast.

The doctor offered at once to advance directly towards the chief of the pandects to pay him an European complement, but his introducer stopped him short at the distance of nine mats, telling him that the Omrahs or great Lords of India never approached nearer; that the Rajahs, or sovereigns of India never went nearer than six mats: the Princes, sons of the Mogul, three; and that the great Mogul alone had the liberty to draw near enough to the venerable chief to kiss his feet.

However several Bramins carried near the alcove, the telescope, the chintzes, the silk tasseties, and the carpet, which the retinue of the doctor had deposited at the entrance of the hall; and the old Bramin, having indifferently cast his eyes on them, without giving any mark of approbation, they were carried off into the interior parts of the apartment.

The English Doctor could no longer refrain from attempting to deliver an elegant address in the Bramin language, which he had prepared on the occasion, when his guide instructed him to wait until the high priest thought fit to ask him the first question; he caused him then to sit on his heels, with his legs crossed like

a taylor, according to the custom of the country. The Doctor murmured within himself at so much formality, but what would not a person undergo says he to find out truth, who has come clear to the Indies in quest of it?

The Doctor was no sooner seated than the music ceased. And after a few moments of profound silence, the chief of the Pandects asked him what he had come to Jagrenat for; though the high priest had expatiated himself in the Bramin dialect loud enough to be understood by a great part of the assembly, his words were carried by a Faquier who passed them to another, this to a third, who re-echoed them to the doctor: who answered in the same language, "that he had come thither to consult the chief of the Pandects, owing to his great reputation, and to learn of him by what means truth could be found." The answer of the doctor was carried back to the chief of the Pandects by the same interlocutors, who had been ordered to require it, and so on during the whole colloquy.

The old chief of the Bramins after recollecting awhile spoke thus, 'truth can be known by the means of the Bramins only,' in an instant the whole assembly inclined themselves, admiring the answer of their chief.

Where must we look for truth? said the english doctor, with vivacity. 'Every truth, replied the indian doctor, is contained in the four Bets, wrote one hundred and twenty thousand years ago, in the Hantserit tongue, of which the Bramins alone understand the true sense.'

These words were hardly uttered before the hall resounded with applause.

The Doctor resuming his coolness, replied, since God has comprised truth in books, intelligible to the Bramins only, the consequence is, clearly, that he has interdicted his knowledge from those men, who do not even know that there are Bramins in the world, and if this is the case, how can God be just?

'It was Brammas will,' replied the old priest, 'we cannot oppose any thing to Brammas will. The applauses of the assembly drowned his last words. As soon as silence was restored the Englishman asked his last question, ought truth to be communicated to men?

'Often,' observed the old Pandect, 'it is prudence to conceal it from every body; but it is a duty to tell it forever to the Bramins.'

How now, cried the English Doctor in a passion, it must be told to the Bramins who tell it to nobody, in fact those Bramins are very void of justice.

A dreadful tumult instantaneously succeeded the last words of the Doctor: they had heard God charged with injustice patiently, but the case was altered when the same charges were brought against the Bramins. The PANDECTS, the FAQUIRS, the JOGUIS, BRAMINS, and their disciples were all for arguing together, and all at once against the English doctor; but the high priest of Jagrenat restored order by a clap of his hands, and raising his voice, 'the Bramins, said he, do not dispute like the European doctors;' he then retired in the midst of the acclamations of the assembly, who murmured against the Doctor, and would have doubtless handled him roughly

roughly, if they had not feared his nation, whose credit is omnipotent on the borders of the Ganges.

The Doctor having left the hall, his leaders told him, our right worshipful father would have presented you according to custom with the Sherbet, the betle and perfumes, but you affronted him; I had the greatest right to be affronted, answered the Doctor, after taking so much useless trouble; but what can your chief complain of? how can you ask such a question resumed his guide, did not you attempt to dispute him, was you ignorant that he is the oracle of the Indies, and that each of his words was a ray of intelligence? I should never have so much as suspected it, retorted the doctor, taking his shoes, furrout and hat. The weather was blustering, the night was approaching fast, he requested a lodging in one of the buildings of the Pagod, but was denied, because he was a *FRANGUI*. As the ceremonial had made him thirsty, he begged for something to drink, they gave him some water in a cup, but as soon as he had done drinking they dashed it to pieces, because as a *FRANGUI* he had defiled it: the Doctor quite piqued called his people who were on the steps of the Pagod, and having resumed his seat in the sedan, went off again through the alley of the Bamboos along the sea. It was already dark and the weather was cloudy, the Doctor who was recalling to his mind all that had passed, observed to himself, the Indian proverb is very true: Every European who comes to the East-Indies acquires patience if he has none, and soon loses it if

he has any; for my part I have lost all mine. Sha'nt I be able to learn by what means we can find truth, where it ought to be sought after, and whether it ought to be communicated to men? is man then condemned to errors and disputes all over the world! it was worth while indeed to come to India to consult the Bramins to find out this.

(To be continued.)

The FARRAGO.

If we see right, we see our woes,
Then what avails it to have eyes?

From ignorance our comfort flows,

And sorrow, from our being wise.

Wearied we should lie down in death;

This cheat of life would take no more,

If fame were thought an empty breath,

Or Delia but a perjured whore.
PRIOR.

HAPPINESS having been defined, by certain acute wits, the art of being adroitly deceived, perhaps no order in society merits congratulation more, than that cajoled cluster of 'good easy men,' whom knaves call dupes. *Amadis de Gaul*, or any other knight errant of old romance, must cordially curse the malignant enchanter, who, by the touch of a talisman, causes the gorgeous castle to dwindle to a tent, or the wrinkle of a witch to mar the brow of a peerless damsel. The dupe, whom the unreflecting 'million,' too often deride for being gulled, would have equal reason to upbraid that impertinent and pretended friend,
who

who, in the game of human artifice, should stand behind his chair, and incessantly tell him, that he was cheated. Although, I cannot agree with that eccentric orator, who harrangued in praise of ignorance; although, I cannot print paradoxes, like Rousseau's, pronouncing the arts and sciences useless, and barbarism a blessing, yet I would fervently implore those gamesome genii; who delight in the mockery of mortals that they would never unbind from my eyes, that fillet, which conceals from their view the foibles of the friend I respect, and the frailties of the woman I love. In life's pilgrimage, curiosity must be sparingly indulged; and, lest dejection invade, we should not scarcely see, still less contemplate the deformities of ZAARA, or, *The Desert*. One of the most amiable weaknesses, as the world calls them, in uncle *Toby's* character, as delineated by Sterne, was, that you might cheat him ten times a day, if nine times were not sufficient for your purpose. The author of *Hudibras* acknowledges, that

Doubtless the pleasure is as great,
Of being cheated, as to cheat;
but I affirm that the satisfaction is greater, and that the dupe is happier than the knave. It is better to be the merry punch of the puppet show, than the master of the juggler, who comprehends the whole trick. How foolishly conducts that curious impertinent, who swears that the glittering crown of the theatric monarch is nothing but tinsel, and rushes behind the scenes to view the actors in an undress. The naked skeleton even of delight, to adopt a happy phrase of

Dr. Johnson, is loathsome; and those inquisitive beings, who wish to survey every object of its trappings, resemble children, who dash their gilded toys to pieces, to know what is inside.

Inquisitiveness has in every age been the cause of a world of mischief. How much better would it have been for 'us and our hopeful posterity,' if our grand parent *Eve* had been content with innocent ignorance, without hankering after those cursed crab apples, which have set 'the children's teeth on edge.' From this habit of tearing off the veil from every object—how many misshapen monsters have hideously yawned to the curious eye, and exhibited most naked and nauseous disproportion. How many noble, how many ecclesiastical heads, recent from the guillotine, have gasped on the ground, because Tom Paine railed at the mob for their servility to the ruling powers, and taught them the '*Rights of man*.' If happy ignorance had been our hereditary queen, no persecution civil or religious would have urged nonconforming victims to the stake, or the scaffold. The bells on St. Bartholomew's night would not have tolled; Luther would not have defaced the paintings, nor mutilated the statues of the Romish church; Calvin's profelytes had been a visionary band, feeble and insignificant, as the madcap shakers. Mother Church and her daughters would have never quarrelled for precedency; *lawn sleeves* would not have been rent by one side, nor *grey coats* singed thread bare by 'tother. But all the members of the great family would have sung what ditties

C. they

they pleased, and chorused it away with—*Contented we are, and contented we'll be, boys!*

Anecdote of M. de Sallo, the first inventor of periodical performances.

IN the year 1662, when Paris was afflicted with a long and severe famine, M. de Sallo, returning from a summer evening's walk, with only a little foot-boy, was accosted by a man, who presented his pistol, and in a manner, far from the resoluteness of a hardened robber, asked him for his money. M. de Sallo observing that he came to the wrong man, and that he could get little from him, added, 'I have only three pistoles about me, which are not worth a scuffle; so, much good may you do with them; but let me tell you, you are in a bad way.'

The man took them and without asking him for more, walked off with an air of dejection and terror.

The fellow was no sooner gone, than M. de Sallo ordered the boy to follow him, to see where he went, and to give him an account of every thing. The lad obeyed; followed him thro' several obscure streets, and at length saw him enter a baker's shop, where he observed him change one of the pistoles, and buy a large brown loaf. With this purchase, he went a few doors farther, and entering an alley, ascended a pair of stairs. The boy crept up after him, to the fourth story, where he saw him go into a room, that had no light but that it received from the moon; and peeping through a crevice, he perceived him throw it on the floor, and burst into tears

saying, 'There, eat your fill; that's the dearest loaf I ever bought; I have robbed a gentleman of three pistoles; let us husband them well and let me have no more teazings; for soon or late these doings must bring me to the gallows; and all to satisfy your clamours.' His lamentations were answered by those of the whole family; and his wife having at length, calmed the agony of his mind, took up the loaf, and cutting it, gave four pieces to four poor starving children.

The boy having thus happily performed his commission, returned home, and gave his master an account of every thing he had seen and heard, M. de Sallo, who was much moved, ordered the boy to call him at five in the morning. This humane gentleman arose at the time appointed, and taking the boy with him to shew him the way, enquired in the neighborhood the character of a man, who lived in such a garret, with a wife and four children; when he was told that he was a very industrious good kind of a man; that he was a shoemaker, and a neat workman, but was overburthened with a family, and had a struggle to live in such bad times.

Satisfied with this account, M. de Sallo ascended to the shoemaker's garret; and, knocking at the door, it was opened by the poor man himself, who, knowing him to be the person he had robbed the evening before, fell at his feet, and implored his mercy, pleading the extreme distress of his family, and begging that he would forgive his crime. M. de Sallo desired him to make no
noise

noise; for he had no intention to hurt him. 'You have a good character among your neighbors,' said he, but must expect that your life will soon be cut short, if you are now so wicked as to continue the freedom you took with me. Hold your hand; here are thirty pistoles to buy leather; husband it well, and let your children a commendable example. To put you out of farther temptations to commit such ruinous and fatal actions, I will encourage your industry; I hear you are a neat workman, and you shall take measure of me, and of this boy, for two pair of shoes each, and he shall call upon you for them.' The whole family appeared struck with joy, amazement and gratitude. M. de Sallo departed, greatly moved, and with a mind filled with satisfaction, at having saved a man, and perhaps a family, from the commission of guilt, from an ignominious death, and perhaps from eternal perdition. Never was a day better begun; perhaps the consciousness of having performed such an action, whenever it recurs to the mind of a reasonable being, must be attended with pleasure, and that self complacency and sweet approbation, which is more desirable than gold, and all the pleasures of the earth.

French Calendar.

IT may be of some service to our readers to be presented with a table, which will enable them to decipher the French dates for a twelve month to come.

It is to be observed, that the first day of every month is here taken inclusive, and the last exclusive, by way of shortness in the statement.

Instead of weeks, each month is divided into three decades, or spaces of ten days each. The first day of the month is therefore called *Primedi* of the first decade; the eleventh day of the month, *Primedi* of the second decade: and the 21st day, *Primedi* of the third decade.

The other of each decade are thus denominated.

The 2d day	_____	Duodi
3d	_____	Tridi
4th	_____	Quatridi
5th	_____	Quintridi
6th	_____	Sextedi
7th	_____	Septedi
8th	_____	Octodi
9th	_____	Nonadi
10th	_____	Decadi

The year begins in

AUTUMN.

Sept. 22 excl. } is the first month
to } or
Oct. 22 excl. } Vendemaire.
to }

Nov. 21 . 2d month or Brumaire
to

Dec. 21 . 3d month, or Frenmaire.
WINTER.

Dec. 21 . }
to } is the 4th month

Jan. 20 . }
to } or
to } Nivos

Feb. 19 . 5th month or Pluvios
to

March 21 . 6th month, or Ventos.
SPRING.

March 21 . }
to } is the 7th month

April 20 . }
to } or
to } Germinal,

May 20 . 8th month or Floreal
June 19 9th month, or Priarial.

SUMMER.

June 19 . }
to } is the 10th month

July 19 . }
to } or
to } Messidor,
August

August 18, 11th month or Herbidor
to

September 16 incl. 12th month,
or Fructidor.

17 day of Virtue,

18—Genius,

19—Labor,

20—Opinions,

21—Rewards.

These last five days are called the Sans Culotides, and the intercalary day of leap year, which is to follow them, is the grand day of the Sans Culottes.

A specimen of the reckoning introduced by the above curious scheme—'decade of the third decade of Brumaire, in the second year of the French Republic one and indivisible,' is, in plain English—Wednesday, Nov. 30, 1793.

The history of Capt. William Harrison, Or the Partial Father providentially admonished.

(Continued from Page 19.)

THE dealings of Heaven are infinitely benificent, and in the midst of darkness and distress occasions light and joy to intervene: dependence would be otherwise forgotten, and the mind estranged from its source of supreme felicity (when duly regulated) a confidence in him to whom injustice cannot be attributed;—in the omniscient father, whose eye beholds, whose hand supports, and whose prescience fixes fate.

Happy was it for our hero that the commander of the transport was a man of singular humanity, for the wounds he had received in his last rencountre with the British, having suffered a total neglect, were but illy closed, and and growing painful by degrees, upon the passage, at length occasioned a severe inflammation or se-

ver in the parts, which soon affected the whole frame; so that on his arrival at Hallifax, he was carried on a litter to the house of a worthy inhabitant, a connection of his friend the captain's, whom we shall call by the name of Simmonds; where he was attended with the greatest tenderness by the whole family, the balls which had occasioned the inflammation carefully extracted, and every respect shewn, that his rank could entitle him to expect, or his amiable deportment command from a polite, wealthy, and humane family.

The satisfaction of the humane and hospitable Mr. Simmonds, and family, in perceiving the effect of their attention, by the great change in the worthy subject of their care, could be exceeded by nothing but the impression their generosity made on him. No opportunity was omitted on the one side to render the situation of the sufferer as agreeable as possible, and obliterate the idea of his being burthensome; nor on the other, by every means consistent with delicacy, to express his sense of obligation, prevent unnecessary trouble, and acknowledge their benificence.

Mr. Simmonds had an only daughter, of about 18 years of age, who, tho' not among the number of the most celebrated beauties, was agreeably featured, of genteel deportment, and a sensibility of heart, which while it engaged her in the service of attending to the care of our soldier, with the tenderest compassion, gave her many opportunities of perceiving the worthiness of her charge, his refinement:—and while she indulged the delightful employment

employment of studying the turn of his mind, and admiring the solidity of his judgment, the little dream of ingrafting the sentiments of his heart in her own breast, and that the pity shown a wounded soldier, would claim the gentle favor of an admired lover in return.

We have mentioned the age of Miss Simmons, which nearly corresponded with that of the Captain;—but there was a greater similarity in their sentiments than in their age.—Miss Amanda Simmons was a great admirer of sentimental writings, an excellent reader, an adept in the science of music, and possessed a knowledge of the human heart, but rarely to be met with in persons of her age and sex:—When the captain was pensive, a lively tale, a brisk air on the guitar accompanied by an excellent voice, or an artfully introduced animated conversation, would divert his melancholly, or alleviate his care:—And when cheerful, a well chosen sentimental tract gave the hours an agreeable passage, and rendered confinement almost desirable.

So agreeable a companion, endowed with so many accomplishments, and possessed of sensibility peculiarly attached to the subject of her care; could not fail to engage the esteem, and ultimately secure the warmest affection of the captain.—But the difference of their circumstances, Miss Simmons being possessed of a fortune of 500 pound per annum. in her own right, and great expectations from her parents, as an only child, occasioned him to smother the rising passion of his breast, and while the keen sensation harrowed up his soul,

obliged him to wear the placid smile of complacency, and apparent indifference on his countenance.—Yet he could not debar himself the pleasure of enjoying many hours in her private company although the conflict of his passions corroded his peace, and the purity of her sentiments infused a secret poison to his mind.—That an honorable union in the present state of his affairs could be expected, was in the highest degree improbable: and an union of a different kind, impossible.—And that his circumstances would ever take so favorable a turn as to enable him to hope, was a matter of so great uncertainty, as to render it safest in his view, to quench the rising flame in its first stage, and secure as a friend, one whom fortune had placed above his hopes as a companion for life.

In this situation matters continued for about a year, when a circumstance transpired that dissipated the clouds of despondence in the captain's mind, and opened to his view scenes of terrestrial felicity, equal to his former sufferings, and above the highest limits to which he had allowed his hopes to aspire. A cartel arrived, liberating the captain and his brave associates (who to a man had conducted with propriety, and carefully preserved the honor of their captain, by keeping their parole) and the day fortnight after the arrival of the cartel, was fixed on by the commander for their return to Boston.—This news, however welcome to the generality of the prisoners, was not without its attendant pang to the worthy Captain, and his beloved Amanda.—She had, with the

the captain, studiously endeavored to conceal a passion which preyed upon her peace, but from quite different views from those which actuated him.—As far as her ideas of delicacy would possibly allow, she had laid open her heart to him, but from the studied care with which he shifted the subject at all times, she had been led to conceive that a prior attachment possessed his heart;—yet from the open frankness with which he laid open his history to her view, and from the ingenuousness of his conduct in every other occurrence that transpired, she could not but flatter herself, that if he was questioned on the subject he would be equally frank on this as on other topics; and either relieve her anxiety, or confirm her fears, by establishing the certainty. The attempt in person was hard for her to make, and a days delay appeared pregnant with mischief, and destructive to her peace of mind. In this dilemma, she determined to make confidants of her worthy parents, referring to their judgment the transaction of the business, and relying on their affection for a happy issue, if possible to be attained.—Mr. and Mrs. Simmonds were not so much surprised on receiving the communication of their amiable daughter as she had conceived they would be; they were superior to mercenary views in engagements of the heart, and satisfied of the captain's worthiness, attended to her with complacency; and the afternoon of the very day on which Amanda revealed her heart to them, was fixed on for Mr. Simmons to discourse with the captain on a subject so intimately connected with their

peace. The favorable reception the good old pair gave the important secret, was among the happiest of omens to the lovely Amanda:—Tears of filial love and gratitude bedewed her cheeks, and her heaving bosom subsided to peace, soothed by the paternal tenderness of her honored parents.

Mr. Simmons agreeable to promise waited on the Captain, whose heart was too deeply engaged to permit him to utter a sentence, on the old gentleman's first entering his apartment.—After a short pause however, and a cordial squeeze of the hand, 'my worthy friend,' says he, 'it will never be in my power to repay your abundant favors, I will not give you pain by needless acknowledgements, or ceremonial compliments,—if Providence throws distress in my view, and liberates my circumstances at a future period, the benevolence of my friend, I had almost said my father, shall flow through a faint copy of the original pattern of my good friend Simmon's liberality.'—Emotion for a moment checked his speech,—“I have, resumed he, ‘given myself a few minutes leisure to examine the state of our accounts,—I know you do not covet wealth, but the tythe of acknowledgement is at least your due,—and here is a draft on my agent for the bare amount of my board,—for a recompence of your kindness, the source from whence you drew it must emit your compensation,—the power of gold must own its incompetency here.’—The good old man shed a tear of sensibility—his heart was full, and his emotions strong.—‘You must

must not leave us, my son,' says he with the most engaging eagerness:—'Our pleasures are reciprocal—I am an old man on the verge of the grave,—our affairs demand a little more attention than my years allow me to pay,—and on yourself depends your fortune.—If you will quit the military life, become a resident among us and reduce your views to the level of competence and peace, I offer you a friendship worth your notice, and companions to whose happiness your own is more nearly allied than perhaps you may have ever suspected. The only return I request is, a frank ingenious answer to a single question, on which much of my temporal felicity seems to depend, but the solution of which however, can never change my sentiments, as to the enjoyment I expect from the integrity and care of so worthy a superintendent of my complicated affairs.—Is the heart of my friend disengaged in respect to the fair?'

The astonished captain could hardly believe so disinterested an offer to be real, but after a moments reflection, he determined on an answer equally undisguised, 'I am, says he, by no means disengaged, my heart is immoveably fixed on an object too exalted for my hopes, and to whom the dominion over an unworthy captive is an inviolable secret.—Where friendship not only exceeds example, but transcends the most sanguine hopes, openness is a sacred due, and dissipates the mists of subterfuge—Did the lovely Amanda possess the sentiments of her father, I might indeed be happy!—frown not my venerable friend,' continued he, 'to love is an invol-

untary impulse, but to gain a conquest over an ill-placed though honorable passion, the greatest trial of the heart;—this has been my study, and honor, seconded by absence, may effect a cure.'—'Come to my heart, my son,' cried the old man, 'that complete felicity is inconsistent with humanity is a truth,—but not a truth more sacred, than that your frankness and affection for my dearest child, is the very summit of my joys, the basis on which my dearest future hopes are laid.—Amanda views you with her father's eye;—my aged wife, has shed her tear, and prayed for a reciprocal return of love towards her from you. Superior to disguise, Amanda has revealed her heart to us, and commissioned by her I undertook the present happy visit to my dearest friend,—Blest be the day,

'That kindly grants what nature had denied me,

'And makes me father of a son like thee.'

'Let us go my son to communicate happiness to the anxious matron and her daughter—a daughter lovely in a parents view, and may a union founded on worth and virtue, produce felicity as uncontaminated as the constitution of humanity admits.

(To be continued.)

Monitorial.

On Economy.

THIS is a subject which depends so entirely upon circumstances, that, like the chameleon, it must necessarily take its hue from the surrounding objects; But, though obliged to vary its appearance from its different situations, it has still some fixed and

and determinate principles which constitute its essence, and preserve its name in every condition of life. Economy may be compared to an isthmus placed between a continent and a peninsula, between profusion and parsimony, bearing equal relation to both. It is a line drawn by the hand of reason upon the human mind to restrain the thoughtless excess of extravagance, too often miscalled generosity, and at the same time to set bounds to the meanest of all vices, avarice.

Neither rank nor riches can place any person above Economy; and perhaps those who possess such advantages in the highest degree have the greatest occasion for the practice of this humble virtue.—‘Where much is given, much is required,’ as well in the literal as the figurative sense of the expression; and when those who are blessed with affluence consider themselves, as they are bound to do, but as stewards for the poor, they must surely reflect that dissipation and extravagance are not the use, but the abuse, of the store which has been thus intrusted to their care; and that such misapplication cannot entitle them to a fair acquittance from the great giver of all good.

But, were we to confine our views even to this dim spot, we shall find that economy is, in every situation of life, a requisite and necessary duty incumbent on human nature. They must be very young indeed, who have not heard.

‘Of numbers, once in Fortune’s lap high fed,

‘Who now solicit the cold hand of charity!’

And what must then be the feelings of a generous heart,

which, from its indolence, or the vile indulgence of some fond caprice, has become self deprived of that transcendent delight which the angels share with men, wiping off the bitter tear of woe, of soothing the afflicted heart, and bidding peace and joy revisit the sad mansions of despair!

Economy is as perfectly inconsistent with avarice, as with extravagance. Whenever it degenerates into penuriousness, it ceases to be a virtue, and appears even a less pardonable fault than its contrary extreme; for extravagance may be prompted by generosity, but selfishness can have no motive that is not mean. Economy is founded in that justice which we owe to others, and in that proper respect which we owe to ourselves: These principles, happily united, form the true source of liberality and independence.

There is an economy of time too, as well as of fortune, which I would earnestly recommend. A little attention to this very important article would serve to lighten that sad load of which we oft complain, while yet with childish fondness we lament its flight! perhaps unknowing that it is within our power to wing its speed, or to arrest its course; or, perhaps, still worse, not reflecting that we shall be accountable for this rich, this sacred deposit, when time itself shall be no more!

For the proper economy of this treasure, one general rule is sufficient for all ranks and situations—Employ your time—

‘Time wasted is existence, used is life;’

And every condition and stage of life has necessary and peculiar employment. Action

Action is the great spring on which creation turns; it is that which preserves and harmonizes all. Even things inanimate, trees, plants and flowers, obey the voice of nature, and act in their own sphere. Unbidden they send forth their fruits and odours, and pay their tribute to creation's laws. The elements themselves subsist by motion. Without its actuating spirit the earth no more could turn upon its axis, the fire would be extinct, and air and water stagnate to putrefaction. Shall man alone, the master work of all heaven, rust in dull indolence, and, sinking in enervate sloth, debase his nature beneath the trodden clod? Formed to contemplate all the works of God, to think upon the wonders of past times, and raise his future hopes to an eternity! 'Time is eternity; 'Pregnant with all eternity can give, 'Pregnant with all that makes archangels smile, 'Who murders time, he crushes in the birth 'A power ethereal, only not adored.'

No reasoning being can doubt but that time must mark our future fate, as we ourselves ordain: 'The spirit walks of each departed day, 'And smiles an Angel or a fury frowns.'

But for a moment let us admit that conscience could be lulled to rest on beds of roses, or that the waste of time might not be deemed a vice; is there on earth a human being so lost to every sense of its own dignity as to acquiesce in bare existence, and to look back upon the sum of that existence as a blank? The last argument appears to me so fully sufficient to

awaken that noble pride, that true self estimation which Heaven has implanted in our souls, for the great purpose of exalting our nature above the subordinate classes of animals, who are debarred the glorious prerogative of looking forward with humble hope to a happy immortality, that I should think any other incitement would be superfluous upon this subject; which I shall therefore conclude with the interesting picture, which the last author quoted above gives, of those happy few who have made a right use of that treasure with which Heaven has been pleased to intrust them.

'Where shall I find him? Angels tell me where!
'Your golden wings now hovering o'er him shed
'Protection, now are waving in applause,
'To that blest Son of Foresight! Lord of fate!
'That awful independent on tomorrow!
'Whose work is done—who triumphs in the past;
'Whose yesterdays look backwards with a smile,
'Nor, like the Parthian, wound him as they fly.' G.

Philosophy of Natural History: Of Love—Its expressions and effects in different animals—Pairing—Seasons—Parental affection.

THE great intention of nature, in endowing almost every animal with a sexual attachment, is the multiplication and continuation of the respective species. But, with regard to man, and, in an inferior degree, to all pairing animals, love is the source of many other social and important advantages

advantages. Love, or a strong affection for a particular woman, is to young men, perhaps, one of the greatest incentives to virtue and propriety of conduct. In northern countries, it seldom rises to that degree of frenzy, which, in warmer climates, not only engrosses the whole attention, but often totally unhinges the powers of the mind. In northern regions, however, it occupies more gently the imagination, gives a cheerfulness and alacrity to the business or studies of life, and, if reciprocal, diffuses over the mind and body a placid happiness, and a tranquillity of disposition, which greatly contribute to the health and vigor of both. A young man in love thinks that the eyes of his favorite continually behold him. Through this amiable medium he views all his actions, and even his thoughts. His affection and veneration are so great, that he is in some measure deterred from regarding any other woman, and what is of more importance, from indulging any loose or irregular appetite. The dispositions and affections of the female are the same with those of the male. Her attention is completely engrossed: and she never thinks or dreams of any man, but of him who is the object of her affection. A young man and a young woman in love exhibit the most innocent and the most amiable picture of human nature. Actuated by no interested motives, and regardless of future contingencies, they obey the supreme command of nature. How much is it to be lamented, that, from the cruel, but perhaps unavoidable institutions and customs of civil societies, it is so often

not only prudent, but necessary to check, even to overcome, this powerful law of nature?

Many are the advantages that mankind derive from society and regular governments, and we should cheerfully submit to those hardships and inconveniences to which they give rise. But every man, however submissive to the laws of his country, must regret that necessity which makes them oppose any of the laws of nature, and especially the almost irresistible law of love.

In the present state of society, it must be acknowledged, early marriages, among people in the ordinary and dependant ranks of life, are extremely hazardous. When both parties are industrious and economical, such marriages are not only the most natural, but are productive of the greatest happiness and cordiality. But the reverse is dreadful! children, straitened circumstances, resentment of parents, whether real or affected, too often produce all the complicated miseries to which mankind, in their lowest state of degradation, can be subjected. Among this order of men, therefore, it is of the highest importance that the law of nature should yield, for some time at least, to the institutions of society, and to those prudential motives which parents learn from experience to be ingredients essential to the comfort and happiness of life.

Men of fortune and of opulence have it in their power to obey the laws of nature and of love; and some examples, though few in number, occasionally happen of rich men acting a disinterested part in their matrimonial engagements.

gements. Instead of following the dictates of nature, many men of fortune and independence, disregarding the high privilege they enjoy, sacrifice their taste, their passion, and often their happiness during life, at the shrine of gold. To accomplish this sordid end, they often embrace deformity, disease, ignorance, peevishness, and every thing that is disgusting to human nature. Let such individuals suffer their punishment. But what are the consequences to the public? Men of rank, in all nations and governments, not only regulate, in a great measure, the manners of their inferiors, but are the natural guardians of the state. For these important purposes, their minds should be noble, generous, and bold; and their bodies should be strong, masculine, fit to encounter the fatigues of war, and to repel every hostile assault that may be made upon their country. But, when men of this description, whatever be their motives, intermarry with weak, deformed, pany, or diseased females, their progeny must of necessity degenerate. The strength, beauty, and symmetry of their ancestors are, perhaps, for ever lost. What is still more to be regretted, debility of body is almost universally accompanied with weakness of mind. Thus by the avarice, ambition, or inattention, of one individual, a noble and generous race is completely destroyed. By reversing this conduct, it is true, the breed may again be mended; but, to repair a single breach, many generations, endowed with prudence and circumspection, will be requisite. A successive degenera-

tion, however, is an infallible consequence of imprudent or interested marriages of this kind. One puny race may for some time be succeeded by another, till at last their constitutions become so feeble that the animals lose the faculty of multiplying their species. This gradual degeneration is one great cause of the total extinction of conspicuous and noble families. That it should be so, is a wise and beneficent institution of nature; for if such debilitated races were continued, a universal degeneration would soon take place, and mankind would be unable to perform the duties, or to undergo the labors of life. Nature at first chastises, and at last extirpates all those who act contrary to her established laws.

Besides the pleasures resulting from society, and from mutual attachment in man, and in pairing animals, the natural love of offspring is a source of the most engaging endearments. The innocent and helpless condition of infants call forth our pity and protection. When a little farther advanced, their beauty, their smiles, and their sprightliness, excites the most agreeable emotions. In their progress from infancy to manhood, we observe with pleasure the unfolding of their mental powers. They imitate our actions long before they can express their desires, or their wants, by language. Their attempts in the acquisition of language are extremely curious and amusing. Their first system of grammar consists entirely of substantive nouns. It is long before they learn the use of adjectives or of copulatives, and still longer before they employ the verb.

Their

Their speeches are short awkward, and blundering; but they are animated, and uttered with astonishing force and vivacity of expression in their eyes, and in the gestures of their bodies. At this period of life, children are solely actuated by nature and imitation. After they acquire words sufficient for conveying the few ideas they possess, they begin to reason, or rather to employ the language of reasoning; for, at this period of life, children, when they mean to give a reason why they should have any indulgence or gratification, almost universally argue against themselves, and employ a reason why their desires should not be granted. This ridiculous mode of reasoning excites laughter, and affords pleasure and amusement to the parents. It likewise shows that our first attempt toward reasoning is principally, if not solely, the effect of imitation; for the reasoning power, at this period, is not fully unfolded, because many human instincts, or mental qualities, have not yet been called forth into action. But here I must stop. To do justice to this interesting subject would require volumes.

The love of offspring, which, though not universal, is perhaps the strongest and most active principle in human nature. It overcomes the sense of pain, and sometimes even the principle of self-preservation. A remarkable and a melancholy example of the strength of parental affection was lately exhibited, and, for the honor of our species, deserves to be recorded. In the beginning of January 1786, the *Halfewell* East Indiaman, Captain Richard Pierce, was unfortunately wrecked on the coast of Dorsetshire.

Beside several other ladies, Captain Pierce had two of his own daughters on board. When the ship was in the extremity of danger, some of the company by swimming and other feats of activity, got upon a rock. In this dreadful situation, Captain Pierce asked Mr. Rogers, his third mate, if any plan could be devised for saving the ladies? Mr. Rogers replied, 'It is impossible! but you may save yourself.' Upon which the captain, addressing himself to his daughters, and enfolding them in his arms, said, 'Then, my dear children, we shall not part; we shall perish together!' Mr. Rogers quitted the ship and reached the rock: An universal shriek of despair was heard, in which the voices of female distress and horror were lamentably distinguishable. In a few moments all was hushed; the ship, with every person on board, had then gone to the bottom. Parents cheerfully submit to the hardest labor, and expose themselves to the greatest dangers, in order to procure nourishment to their young, or to protect them from injury.

A bitch, during the operation of dissection, licked her young, whose presence seemed to make her forget the most excruciating tortures; and, when they were removed, she uttered the most dolorous cries. Certain species of spiders inclose their eggs in a silken bag spun and wove by themselves. This bag they fix to their back, and carry it along with them wherever they go. They are extremely nimbly in their motions. But, when the bag is forced from a spider of this kind, her natural agility forsakes her,

er, and she falls into a languid state. When the bag is again presented to her, she instantly seizes it, and carries it off with rapidity. The young spiders no sooner escape from the eggs than they dexterously arrange themselves on the back of the mother, who continues for some time to carry them about with her, and to supply all their wants. Another species of spider attaches her bag of eggs to her belly. This spider is likewise very agile, and so ferocious and determined in the protection of her eggs, that she has been known to suffer death rather than relinquish them. The deer spontaneously presents herself to be chased by the dogs, to prevent them from attacking her fawn. When the fox perceives that her young have been disturbed in her absence, she carries them off, one after another, and conceals them in a new retreat. Wasps feed their young, when in the worm or caterpillar state, in the same manner as pigeons and other birds that disgorge. The pigeon, after swallowing grain, retains it for some time in her stomach, till it is softened and materated: She then disgorges, and throws it into the mouths of her young. 'In the same manner,' says Reaumur, 'I have observed a female wasp swallow a large portion of an insect; In a short time afterwards, she traversed the different cells of her nest, disgorged the contents of her stomach, and distributed food in this half-digested form to her young worms.*

All animals, man perhaps not excepted, acquire a double portion

* Reaumur, tom. 17, page 230. 12mo edit.

tion of force and courage after they bring forth. A cow, at least in a domestic state, is a placid and phlegmatic animal; But, whenever she produces a calf, a wonderful change is exhibited: She instantly becomes vigilant, active, and even ferocious, in the defence of her young. A lioness deprived of her cubs presents the most dreadful picture of anxiety, rage, and rapacity. Descending lower in the scale of animation, the same changes is to be remarked. A domestic hen is a timid, indocile, and obstinately stupid creature. Though chased, harrassed, and even put in danger of her life, fifty times in a day, she never learns to avoid a garden, or any particular place which she is accustomed to frequent, or to which she is led by her appetite for food. But, the moment her chickens are hatched, instead of her usual timidity, she becomes as bold as a lion. When she thinks her young are in danger, she bristles up her feathers, assumes a fierceness in her eye, makes an alarming noise, and attacks, in the most furious manner, and without distinction, every animal that comes near her. By the suddenness of her onsets, she often alarms men, and actually intimidates and beats off dogs and other animals that could devour her in an instant.

Though several of the insect tribes discover a strong attachment to their young, yet all those which undergo transformations, and do not form societies, must be completely ignorant of the existence of their progeny; because in general the parents die before the young are hatched. Nature, however, has endowed those species

with an instinct which produces all the effects of parental affection: They uniformly deposit their eggs in substances which afford to the young, immediately after their escape from the egg, a nourishment adapted to their respective constitutions, and a comfortable and safe protection from injury. Thus nature, ever attentive to the continuation and happiness of her productions, however seemingly insignificant in the scale of being, often employs very different means to accomplish the same beneficent purposes. (To be continued.)

Modern learning exemplified by a specimen of collegiate examination.

By the hon. Francis Hopkinson, Esquire.

METAPHYSICS.

PROFESSOR. What is a SALT-BOX?

Student. It is a box made to contain salt.

Prof. How is it divided?

Stu. Into a salt-box and a box of salt.

Prof. Very well.—Shew the distinction.

Stu. A salt-box may be where there is no salt, but salt is absolutely necessary to the existence of a box of salt.

Prof. Are not salt boxes otherwise divided?

Stu. Yes—by a partition.

Prof. What is the use of this division?

Stu. To separate the coarse salt from the fine.

Prof. How?—think a little.

Stu. To separate the fine salt from the coarse.

Prof. To be sure—to separate the fine from the coarse—but are

not salt-boxes otherwise distinguished?

Stu. Yes—into *possible*, *probable*, and *positive*.

Prof. Define these several kinds of salt-boxes.

Stu. A *possible* salt-box is a salt-box yet unfold in the joiners hands.

Prof. Why so?

Stu. Because it hath never yet become a salt box having never had any salt in it: and it may probably be applied to some other use.

Prof. Very true—for a salt-box which never had, hath not now, and, perhaps, never may have any salt in it, can only be termed a *possible* salt-box—what is a *probable* saltbox?

Stu. It is a saltbox in the hand of one going to a shop to buy salt and who hath six pence in his pocket to pay the shopkeeper: And a *positive* salt-box is one which hath actually and *bona fide*, got salt in it.

Prof. Very good—what other division of salt boxes do you recollect?

Stu. They are divided into *substantives* and *pendents*. A *substantive* is that which stands by itself on the table or dresser, and the *pendent* is that which hangs by a nail against the wall.

Prof. What is the idea of a salt-box?

Stu. It is that image which the mind conceives of a salt-box, when no salt-box is present.

Prof. What is the abstract idea of a salt-box?

Stu. It is the idea of a saltbox, abstracted from the idea of a box, or of salt, or of a salt-box, or of a box of salt.

Prof. Very right—by this means

means you acquire a most perfect knowledge of a salt box ; but tell me, is the idea of a salt-box a salt idea ?

Stu. Not unless the ideal box hath the idea of salt contained in it.

Prof. True—and therefore an abstract idea cannot be either salt or fresh, round or square, long or short—and this shews the difference between a salt idea and an idea of salt.—Is an aptitude to hold salt an *essential* or an *accidental* property of a salt-box ?

Stu. It is *essential* ; but if there should be a crack in the bottom of the box, the aptitude to spill salt would be termed an *accidental* property of that salt-box ?

Prof. Very well, very well indeed !—What is the salt called with respect to the box ?

Stu. It is called it's *contents*.

Prof. And why so ?

Stu. Because the cook is content, quoad hoc, to find plenty of salt in the box.

Prof. You are very right—let us now proceed to

L O G I C.

Prof. How many parts are there in a salt-box ?

Stu. Three—bottom, top and sides.

Prof. How many modes are there in salt-boxes ?

Stu. Four—the *formal*, the *substantial*, the *accidental* and the *topsey-turvy*.

Prof. Define these several modes.

Stu. The *formal* respects the figure or shape of the box, such as round, square, oblong, &c. The *substantial* respects the work of the joiner ; and the *accidental* depends upon the string by which the box is hung against the wall.

Prof. Very well—what are the consequences of the *accidental* mode ?

Stu. If the string should break, the box would fall, the salt be spilt, the salt-box broken, and the cook in a passion ; and this is the *accidental* mode with it's consequences.

Prof. How do you distinguish between the top and bottom of a salt-box ?

Stu. The top of a box is that part which is uppermost, and the bottom that which is lowest in all positions.

Prof. You should rather say the uppermost part is the top, and the lowest part the bottom.—How is it then, if the bottom should be the uppermost ?

Stu. The top would then be lowermost, so that the bottom would become the top, and the top would become the bottom, and this is called the *topsey-turvy* mode, which is nearly allied to the *accidental*, and frequently arises from it.

Prof. Very good—but are not salt-boxes sometimes single and sometimes double ?

Stu. Yes.

Prof. Well then mention the several combinations of salt-boxes, with respect to their having salt or not.

Stu. They are divided into single salt-boxes having salt : single salt-boxes having no salt : double salt-boxes having no salt ; double salt-boxes having salt ; and single double salt-boxes having salt and no salt.

Prof. Hold !—hold !—you are going too far.

Governor of the institution. We can't allow further time for Logic : proceed, if you please, to

NATURAL

NATURAL PHILOSOPHY.

Prof. Pray, sir, what is a salt-box?

Stu. It is a combination of matter, fitted, framed, and joined by the hands of a workman, in the form of a box, and adapted to the purpose of receiving, containing and retaining salt.

Prof. Very good—what are the mechanical powers concerned in the construction of a salt box?

Stu. The axe, the saw, the plane, and the hammer.

Prof. How are these powers applied to the purpose intended?

Stu. The axe to fell the tree; the saw to split the timber—

Prof. Consider—it is the property of the mawl and wedge to split.

Stu. The saw to *split* the timber; the plane to smooth and thin the boards.—

Prof. How?—take time!

Stu. To thin and smooth the boards.—

Prof. To be sure the boards are first thinn'd, and then smooth'd.—Go on—

Stu. The plane to thin and smooth, and the hammer to drive the nails.

Prof. Or rather tacks.—Have not some philosophers considered *glue* as one of the mechanical powers?

Stu. Yes—and it is still so considered; but it is called an *inverse* mechanical power: because, whereas it is the property of the direct mechanical powers to generate motion: *glue* on the contrary, prevents motion, by keeping the parts to which it is applied, fixed to each other.

Prof. True, what is the mechanical law of the *saw*?

Stu. The power is to the resistance as the number of teeth

and force impressed, multiplied by the number of strokes in a given time.

Prof. Is the saw only used in splitting timber into boards?

Stu. Yes—it is also employed in cutting boards into lengths.

Prof. Not *lengths*. A thing cannot be said to have been cut into *lengths*.

Stu. Into *shortnesses*.

Prof. Very right. What are the mechanical laws of the hammer?

Gov. The time spends fast.—pass on to another science.

MATHEMATICS.

Prof. What is a salt-box?

Stu. It is a figure composed of lines and surfaces

Prof. What are the external figures of a salt-box?

Stu. Four parallelograms and two squares.

Prof. How are these disposed?

Stu. The four parallelograms are thus disposed: the *inferior* or bottom, the *superior*, or top, the *anterior*, or front, and the *posterior*, or back; and the two squares form the two ends.

Prof. Very good. Let us now consider one of the squares at the end of the salt box. Suppose, then, a diagonal line to be drawn from one of the angles of this square to the opposite angle of the same—what will be the consequence?

Stu. It will divide the square into two equal & similar triangles.

Prof. Very true. But can you demonstrate that those two equal and similar triangles are equal to each other?



Stu. I draw the square A, B, C, D, whose sides are all equal, and the contained angles all right angles. I then

draw the diagonal B C, dividing the square into two equal parts: then I say that one of those equal parts, viz. the triangle ABC, is equal to the other equal part, or triangle BCD. For by the 105th proposition of the 49th book of Euclid, if, in two triangles, all the lines and angles of the one be equal to all the corresponding lines and angles of the other, those two triangles will be equal and similar. But the leg AB, of the triangle ABC, is equal to the leg CD, of the angle BCD: because they are two of the sides of the square ABCD, equal by construction: and the leg AC is equal to the leg BD, for the same reason: and because the hypothenuse BC is common to both triangles, therefore the hypothenuse of the triangle ABC, is equal to the hypothenuse of the triangle BDC. Now because, by the 115th proposition, equal legs subtend equal angles of the same radius, it follows that all the angles of the triangle ABC, are equal to the corresponding angles of the triangle BDC: *ergo* those two triangles are equal and similar: and *ergo*, if a square be cut by a diagonal line, into two equal parts, those parts will be equal. Q.E.D.

Prof. Very well!—very well indeed! Suppose now a right line to be let fall from a given point above a salt-box till it shall touch the superior parallelogram, and another right line to be let fall from the same point till it shall touch the inferior parallelogram of the same salt-box, can you demonstrate that these two lines must be unequal? or in other words, can you demonstrate that a line of twelve inches is shorter than a line of eighteen inches in length?

Stu. If two lines—

Gov. We have just receiv'd intelligence that dinner is nearly ready, and as the medical class is yet to be examined, we cannot afford time for this demonstration. Let the medical gentlemen come forward.

ANATOMY.

What is a salt-box?

Stu. It is a body composed of wood, glue, nails and hinges.

Prof. How is this body divided?

Stu. Into *external* and *internal*.

Prof. Very good—*external* and *internal*—very proper: and what are the *external* parts of a salt-box?

Stu. One fundamental, four laterals, and one super-lateral.

Prof. And how do you find the *internal* parts of a salt-box?

Stu. Divided by a vertical membrane or partition into two large cavities or *sinusses*.

Prof. Are these cavities always equal?

Stu. They used to be so formerly: but modern joiners have found it best to have them unequal, for the more convenient accommodation of the *viscera* or contents—the larger cavity for the reception of the coarser *viscera*, and the smaller for the fine.

Prof. Very true, sir. Thus have modern joiners, by their improvements, excelled the first maker of salt-boxes. Tell me, now, what peculiarity do you observe in the super-lateral member of the salt box?

Stu. Whereas all the other members are fixed and stationary, with respect to each other, the super lateral is moveable on a pair of hinges.

E.

Prof.

Prof. To what purpose is it to be constructed?

Stu. For the admission, retention, and emission of the saline particles.

Gov. This is sufficient. Let us proceed to

SURGERY and the PRACTICE of PHYSIC.

Prof. Mention a few of the disorders to which a salt box is liable.

Stu. A cracked and leaky fundamental, a gaping of the joints in the laterals, luxation of the hinges, and an accession and concretion of filth and foulness external and internal.

Prof. Very well. How would you treat these disorders? Begin with the first.

Stu. I would caulk the leaky fundamentals with pledgets of tow which I would secure in the fissure by a strip of linen or paper pasted over. For the starting of the lateral joints, I would administer powerful astringents, such as the *gluten cornuosa*, and would bind the parts together by triple bandages, until the joints should knit.

Prof. Would you not assist with chalybeates?

Stu. Yes. I would at tack the disease with prepared iron, in doses proportioned to the strength of the parts.

Prof. How would you manage the luxation of the hinge?

Stu. I would first examine whether it was occasioned by the starting of the points which annex the processes to the super-lateral, or its antagonist: or by a loss of the fulcrum, or by an absolutely fracture of the sutures. In the first case I would secure the procees by a screw; in the second, I would bring the sutures

together, and introduce the fulcrum: and in the last I would entirely remove the fractured hinge, and supply its place, *pro tem* with one of leather.

Prof. Very well, sir—very well! Now for your treatment in case of accumulated foulnesses, external and internal. But first tell me how this foulness is contracted.

Stu. *Externally*, by the greasy hands of the cook, and *internally* by the solution and adhesion of the saline particles.

Prof. Very true and now for the cure.

Stu. I would first evacuate the *abominable vessel*, thro' the *prima via*, I would then exhibit detergents and diluents: such as the saponaceous preparation; with plenty of *aqua fontana*.

Prof. Would not *aqua celestis* answer better?

Stu. Yes—plenty of *aque celestis*, with the marine sand. I would also apply the friction brush, with a brisk and strong hand, until the excrementitious concrete should be totally dissolved and removed.

Prof. Very proper. What next?

Stu. I would use the cold bath by means of a common pump.—I would then apply lintal absorbants; and finally exsiccate the body by exposition, either in the sun, or before the kitchen fire.

Prof. In what situation would you leave the super-lateral valve, during the exsicating operation?

Stu. I would leave it open to the extent, in order that the rarified humidities might escape from the *abominable* cavities or sinusses.

CHYMISTRY.

Prof. You have mentioned the saponaceous preparation—how is that procured?

Stu. By the action of a vegetable alkaline salt upon a pinguidinous unctuous substance.

Prof. What is salt?

Stu. It is a substance, *sal generis*, pungent to the taste, of an antiseptic quality, and is produced by chrysalization, or the evaporation of the fluid in which it is suspended.

Prof. How many kinds of salt occur in a salt box?

Stu. Two—coarse and fine.

Prof. You have said that the saponaceous preparation is procured by the action of an alkaline salt upon a pinguidinous or unctuous substance. Describe the process.

Stu. If a great quantity of strong *lie* be procured by passing water through wood ashes, and if a *very large body*, of a pinguidinous habit, should be immersed in this *lie*, and exposed to a considerable heat, the action of the *lie*, or rather of the salts with which it abounds, upon the pinguidinous body, would cause the mixture to coagulate into soap.

Notice was at this instant given, that dinner was on the table: the examination was concluded, and the parties separated—the examiners rejoicing in the anticipation of a feast, and the examined happy in finding the fiery trial over.

Observations on the universe, with the different systems of which it is composed.

THE mind of man, while it is contemplating the works of its Maker, is lost in astonishment. If we consider the uni-

verse in no other light than as it appears to the eye of every spectator placed on the surface of our earth, it is really astonishing, even in this confined, this imperfect view. How beautiful does the apparent arch of heaven appear, when the sun is sunk beneath the horizon, and the fleecy clouds are wafted beyond the limits of our sight! How magnificently is it adorned with gems of the most brilliant lustre, whose rays penetrate the sable mantle of the night, and throw a faint and trem'ling light over the dusky landscape! What are all the decorations of human art, when compared to these glowing lamps that adorn the ample circuit of the skies! The large beacons lighted up to give notice of the approach of an enemy, of those capacious lanterns erected on the rocks and shores of the ocean, to assist the mariner in avoiding the dangers to which he is continually exposed, have but a languid appearance at the distance of a few leagues; whereas the lamps of Heaven are seen in every country, and admired by the inhabitants of every clime. The thoughtless savage is charmed with their lustre, and even considers them as the beings that govern the world.

But let us take a transient view of the universe, according to the discoveries of our modern astronomers, and we shall be abundantly convinced that nothing less than infinite wisdom could have planned, and infinite power have performed, such amazing, such stupendous works.

The sun placed in the center of our system, is of such prodigious magnitude, that human reason is lost in wonder, when

it labors to form an adequate idea of it. This luminous globe is 796400 English miles in diameter, and consequently its circumference above 2501964 English miles, a number too great for the human understanding fully to comprehend. This amazing globe, from whence the whole system derives its light and heat, revolves about its own axis in about 25 days, and is at least a million of times greater than our earth. Astonishing magnitude! what power was necessary to form it! what hand sufficient to launch it thro' the fields of æther, and place it in the center of our planetary system!

The nearest globe to this astonishing mass of luminous particles, is the planet Mercury, whose diameter is 2460 miles, and its circumference 7724. The distance between this planet and the sun is 32000000 English miles. It performs its revolution round the sun in 87 days 23 hours, 16 minutes, thro' the circumference of its orbit 201024000 miles; consequently it moves above 1515 in a minute. Now a cannon ball moves only at the rate of 578 feet per second, and consequently little more than 394 miles per hour. So that the motion of Mercury in his orbit is above 320 times as swift as that of a cannon-ball.

The next globe to Mercury in the planetary choir is Venus, that brilliant star which is often the harbinger of day, and gives notice to a slumbering world that the cheering rays of Aurora will soon paint the chambers of the east with glowing purple, and tip the craggy mountain's brow with liquid silver. This planet is 7906 miles in diameter, and 24825 in circumference: it is 59000000

miles distant from the sun, revolves round its own axis in 23 hours, and finishes its revolution in 224 days, 16 hours, 49 minutes, and the circumference of its orbit is 370636000 miles; consequently this brilliant planet, moves above 1124 miles in a minute, which is above 180 times as fast as a cannon-ball.

The third object in this solar system is that of our earth, the spot allotted for the habitation of mortals. It is about 7964 miles in diameter, and 25020 in circumference; its distance from the sun is 81000000 miles, and the circumference of its orbit 508939209. It performs its revolution round its own axis in about 24 hours, and its tour round the sun in about 365 days, 6 hours. Consequently the earth's motion round its own axis is about 17 miles per minute, and in its annual path nearly 968; an amazing rapidity, more than 140 times as swift as a cannon-ball! and yet astonishing to conceive, we are insensible of the least motion, and fancy that the earth, together with the objects that decorate its surface, are absolutely at rest.

The first superior planet, or that whose orbit includes the orbit of the earth, is Mars, whose diameter is 4440 miles, and its circumference 13960, it revolves round its axis in one day and 40 minutes, and finishes its tour round the sun in 686 days, 23 hours, 27 minutes, notwithstanding the circumference of its orbit is 773686000; consequently the motion of this planet is above 782 miles in a minute.

The next planet is that of Jupiter, and the largest in the whole system, except the sun. Its diameter

iameter is 81155 miles, and its circumference 254908. Its distance from the sun is 424000000 miles, and the circumference of the orbit 2662280000. It performs its revolutions round its axis in 9 hours 56 minutes, and its tour round the sun in 4332 days 12 hours 20 minutes. So that the velocity of this prodigious body is above 362 miles in a minute.

Saturn is the last planet in this system. Its distance from the sun is 777000000 miles, and the circumference of its orbit 4881891000. Its diameter is 67870, its circumference 213112, and performs its revolution round the sun in 10759 days, 6 hours, 46 minutes. Consequently the motion of this planet, tho' the slowest in the whole system, is above 326 miles in a minute, or above fifty times swifter than a cannon-ball.

The above observations are founded on the most moderate calculations to be found in the writings of our modern astronomers; without taking notice either of satellites or moons attending some of the planets; or of the comets which move in orbits amazingly eccentric, and whose enormous fiery tails fill the gazing spectator with awe and terror. And yet the little here observed is more than sufficient to shew, that this system is really astonishing, whether we consider the amazing magnitude of the several bodies of which it is composed, their prodigious velocity, or the inconceivable space it occupies; for the diameter of saturn's orb is at least 1554000000 of miles; a number of which the mind can form no conception, the idea being too great to be adequately comprehended by the

utmost efforts of human perspicacity.

But if the grandeur of this system alone cannot be fully comprehended, how will the human mind be able to form a proper idea of the universe, where this system is but a point, and were it annihilated, could not be missed by an eye capable of taking in the whole circle of creation. The *Britannic catalogue* contains above 3000 fixed stars. Now, if these only are supposed to be suns, and furnished with planets moving round them, whose prodigious distance renders them invisible to us, what a grand idea must we form of the works of Omnipotence? But when we remember, that there are numberless stars far beyond the ken of mortals, too deeply immersed in æther for the lynx's eye to reach, or the magnifying power of the telescope tube to render visible, the grandeur of the idea will be infinitely increased. Could we, like the rays of the morning, traverse the capacious fields of space, to the smallest fixed star, we should still find ourselves surrounded by the Deity; still unable to discover the limits of the universe. Other systems would croud upon the sight, other suns would dart their brilliant rays, and other stars seem almost buried in the ætherial fluid.

Since therefore the whole system, of which our globe is a part, occupies but a minute part of the universe. How scanty must the artificial divisions of this terraqueous ball appear? how small the estates for which mortals contend with such acrimony and rage? They are no more, when compared with the universe, than
the

minute divisions of a grain of sand, the infinitesimals of a needle's point.—And yet strange infatuation! our whole thoughts are engrossed, and our whole faculties exerted, to procure those trifles which we can only enjoy for a short series of years. Absorbed in the enchanting idea of riches, we forget that we are only sojourners here, and that we must shortly leave our possessions to others. We view the works of Omnipotence with a frigid indifference, and are too often more charmed with the paltry decorations of a theatre, than with the majestic, the resplendent scenes of creation. And doubtless, this stupid inattention is the fruitful parent of that unmanly practice so commonly seen, and so often reprehended, of bidding defiance to the Almighty, and challenging the arm of infinite power to exert its force. For can it be imagined, that so helpless an animal, after surveying attentively the wonders of creation, can be so mad as to think himself capable of contending with the Deity who formed the whole and of being able to repel the shock of that hand which launched the globes of the universe through the fields of space; and imposed on them the laws that regulate their motion? Let us therefore seriously contemplate the amazing operations of Providence, and we shall soon learn to tremble at his power. Let us reflect on the kind concern he manifests for all the creatures of his hand, and the innumerable favors we daily receive from his bounty, and we shall learn to commiserate the wants of our fellow mortals, to extend the hand of beneficence to relieve their wants;

and to pour into the afflicted breast the balm of comfort. In short, we shall learn to despise the riches and pageantry of this perishing scene of things; and fix our thoughts on those that are permanent and worth our care; to tread with patience the rugged paths of virtue, which will at last conduct us to the happy mansions of eternal repose.

Observations on Boston.

By J. P. Brissot De Warville.

WITH what joy, my good friend, did I leap this shore of liberty! I was weary of the sea; and the sight of trees, of towns, and even of men, gives a delicious refreshment to eyes fatigued with the desert of the ocean. I flew from despotism, and came at last to enjoy the spectacle of liberty among a people, where nature, education, and habit had engraved the equality of rights, which every where else is treated as a chimera: with what pleasure did I contemplate this town, which first shook off the English yoke! which for a long time resisted all the seductions, all the menaces, all the horrors of a civil war! How I delighted to wander up and down that long street, whose simple houses of wood border the magnificent channel of Boston, and whose full stores offer me all the productions of the continent I had quitted! How I enjoyed the activity of the merchants, the artizans, and the sailors! It was not the noisy vortex of Paris; it was not the unquiet, eager mien of my countrymen; it was the simple, dignified air of men, who are conscious of liberty, and who see in all men their brothers and

and their equals. Every thing in this street bears the marks of a town still in its infancy, but which even in infancy, enjoys a great prosperity. I thought myself in that Salentum, of which the lively pencil of Fenelon has left us so charming an image. But the prosperity of this new Salentum was not the work of one man, of a king, or a minister: it is the fruit of liberty, that mother of industry. Every thing is rapid, every thing great, every thing durable with her. A royal or ministerial prosperity, like a king or a minister, has only the duration of a moment. Boston is just rising from the devastations of war, and its commerce flourishing; its manufactures, productions, arts, and sciences, offer a number of curious and interesting observations.

The manners of the people are not exactly the same as described by M. de Crevecoeur. You no longer meet here that Presbyterian austerity, which interdicted all pleasures, even that of walking; which forbade travelling on Sunday; which persecuted men whose opinions were different from their own. The Bostonians unite simplicity of morals with that French politeness and delicacy of manners which render virtue more amiable. They are hospitable to strangers, and obliging to friends; they are tender husbands, fond and almost idolatrous parents, and kind masters. Music, which their teachers formerly proscribed as a diabolic art, begins to make part of their education. In some houses you hear the forte-piano. This art it is true, is still in its infancy: but the young novices who exercise it, are so gentle, so complaisant, and

so modest, that the proud perfection of art gives no pleasure equal to what they afford. God grant the Bostonian women may never, like those of France, acquire the malady of perfection in this art! It is never attained but at the expence of the domestic virtues.

The young women here, enjoy the liberty they do in England, that they did in Geneva when morals were there, and the republic existed; and they do not abuse it. Their frank and tender hearts have nothing to fear from the perfidy of men. Examples of this perfidy are rare; the vows of love are believed; and love always respects them, or shame follows the guilty.

The Bostonian mothers are reserved; their air is however frank, good, and communicative. Entirely devoted to their families, they are occupied in rendering their husbands happy, and training their children to virtue.

The law denounces heavy penalties against adultery; such as the pillory, and imprisonment. This law has been scarcely called into execution. It is because families are happy; and they are pure because they are happy.

Neatness without luxury, is a characteristic feature of this purity of manners; and this neatness is seen every where at Boston, in their dress, in their houses, and in their churches. Nothing is more charming than an inside view of the church on Sunday. The good cloth coat covers the man; calicoes and chintzes dress the women and children, without being spoiled by those gewgaws which whim and caprice have added to them among our women.

Powder

Powder and pomatum never fully the heads of infants and children: I see them with pain, however, on the heads of the men: they invoke the art of the hairdresser; for, unhappily, this art has crossed the seas.

I shall never call to mind, without emotion, the pleasure I had one day in hearing the respectable Mr. Clarke, successor to the learned Dr. Chauncey, the friend of mankind. His church is in close union with that of Doctor Cooper, to whom every good Frenchman, and every friend of liberty, owes a tribute of gratitude, for the love he bore the French, and zeal with which he defended & preached the American independence. I remarked in this auditory, the exterior of that ease and contentment of which I have spoken; that collected calmness, resulting from the habit of gravity, and the conscious presence of the Almighty; that religious decency, which is equally distant from grovelling idolatry, and from the light and wanton airs of those Europeans who go to a church as to a theatre.

Spēctatūm veniunt, veniunt spectentur ut ipse

But, to crown my happiness, I saw none of those lived wretches, covered with rags, who, in Europe, soliciting our compassion at the foot of the altar, seem to bear testimony against Providence our humanity and the order of society. The discourse, the prayer, the worship, every thing bore the same simplicity. The sermon breathed the best morality, and it was heard with attention.

The excellence of this morality characterizes almost all the ser-

mons of all the sects through the Continent. The ministers rarely speak dogmas: universal tolerance, the child of American independence, has banished the preaching of dogmas, which always leads to discussion and quarrels. All the sects admit nothing but morality, which is the same in all, and the only preaching proper for a great society of brothers.

This tolerance is unlimited at Boston; a town formerly witness of bloody persecutions, especially against the Quakers; where many of this sect paid with their life for their perseverance in religious opinions. Just Heaven! how is it possible there can exist men believing sincerely in God, and yet barbarous enough to inflict death on a woman, the intrepid Dyer,* because she *tho't* and *tho't*'d

NOTE.

* M. de Warville appears to have been misinformed with respect to the severity of the persecutions against the Quakers in Massachusetts; and particularly the circumstances relating to Mrs. Dyer. This woman, I believe, was the only person ever put to death in that colony for any thing connected with religious principles. The highest penalties inflicted by law against the Quakers, or any other sect, on account of its religion, was banishment. The Quakers then formed a settlement at Rhode-Island; but several of them returned frequently to Massachusetts, with such zeal for making proselytes, as to disturb the order of society. The disobedience of returning from banishment was then interdicted by the penal-

thou'd men, because she did not believe in the divine mission of priests, because she would follow the gospel literally? but let us draw the curtain over these scenes of horror; they will never again fully this new continent, destined by heaven to be the asylum of liberty and humanity. Every one at present worships God in his own way at Boston. Anabap-

NOTE. tists

ty of whipping; this not answering the purpose, the terrors of death were added. This unhappy woman, inspired, it seems, with the frenzy of martyrdom, came to provoke the pains of this severe law. She raved in the streets against the magistrates and the church; went into religious assemblies, raised loud cries to drown the voice of the preachers, called them the worshippers of Baal; defied the judges, and said she would leave them no peace till they should incur the vengeance of Heaven, and the downfall of their own feet, by putting her to death!

The causes on both parties, which led to this event, were doubtless culpable; but to compare the demerit of each, would require a research equally difficult and useless at the present day. Persecution and contumacy are reciprocal causes and effects of the same evils in society; and perhaps these particular persecuted Quakers were as different in their character from the present respectable order of friends in America, as the first Puritans in Boston were from its present inhabitants.

The delirium about witchcraft in Massachusetts, is sometimes ignorantly confounded with the persecution of the Quakers.

Translator

tists, Methodists, Quakers, and Catholics, profess openly their opinions: and all offices of government, places and emoluments, are equally open to all sects. Virtue and talents, and not religious opinions, are the tests of public confidence.

The ministers of different sects live in such harmony, that they supply each other's places when any one is detained from his pulpit.

On seeing men think so differently on matters of religion and yet possess such virtues, it may be concluded, that one may be very honest, and believe, or not believe, in transubstantiation, and the word. They have concluded that it is best to tolerate each other, and that this is the worship most agreeable to God.

Before this opinion was so general among them, they had established another:—it was the necessity of reducing divine worship to the greatest simplicity, to disconnect it from all superstitious ceremonies, which gave it the appearance of idolatry; and particularly not to give their priests enormous salaries, to enable them to live in luxury and idleness; in a word, to restore the evangelical simplicity. They have succeeded. In the country, the church has a glebe; in town, the ministers live on collections made each Sunday in the church, and the rents of pews. It is an excellent practice to induce the ministers to be diligent in their studies, and faithful in their duty; for the preference is given to him whose discourses please the most,* and his salary is the most considerable;

NOTE.

* The truth of this remark
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considerable : while, among us, the ignorant and the learned, the debauchee and the man of virtue, are always sure of their livings. It results, likewise, from this, that a mode of worship will not be imposed on those who do not believe in it. Is it not a tyranny to force men to pay for the support of a system which they abhor ?

The Bostonians are become so philosophical on the subject of religion, that they have lately ordained a man who was refused by the bishop. The sect to which he belongs have installed him in their church, and given him the power to preach and to teach ; and he preaches, and he teaches, and discovers good abilities ; for the people rarely deceive themselves in their choice. This æconomical institution, which has no example but in the primitive church, has been censured by

struck me at Boston and elsewhere, in the United States. Almost all the ministers are men of talents, or at least men of learning. With these precarious salaries, the ministers of Boston not only live well, but they marry, and rear large families of children. This fact confirms the judicious remarks of M. Claviere on the advantages of the priests marrying even when their salary is small.— Their alliance would be sought after, by fathers who would wish to give their daughters husbands well instructed, and of good morals. The same thing will happen in France when the priests shall be allowed to marry. They ought not then to dread marriage, though their salaries should be small.

by those who believe still by the tradition of orders in the direct descendants of the Apostles. But the Bostonians are so near believing that every man may be his own preacher, that the apostolic doctrine has not found very warm advocates. They will soon be, in America, in the situation where M. d'Alembert has placed the ministers of Geneva.

(*To be continued.*)

Rules for Conversation.

THE desire of being noted for much speaking, ought to be restrained, there is nothing more disgusting than a continual torrent of words which assaults the hearer : the most sensible are commonly small talkers, it is very difficult to say much without appearing foolish. Dull stories and puerile fiction thus supply the place of nervous sense, and whoever expects to be esteemed for his everlasting clack, will always be despised for his incapability of silence.

The man of genius and wit who knows the art of embellishing every subject, ought in prudence to give others a chance of conversing, to allow they have abilities, and cherish the display of them. It is certain we are fonder of those who hear us with attention, than of self-sufficient beings who turn a deaf ear to all but themselves. The man who interrupts us becomes an object of hatred, he who endeavors to master all the conversation, only excites jealousy and impatience.

If you wish to gain the good graces of company, let them speak to instruct you, it is a greater weakness to be above learning, than to be totally ignorant, it is true,

true, that ignorance ought not to be affected, of common affairs, but never be offended at the instructions of another, although it may feed his particular pride, and give pain to your sensibility.

Raillery is often made use of as an aid to truth, but at best is a dangerous companion, if introduced at all, discretion should watch its progress, the character of the party you rally should be thoroughly known; tis the mark of a small mind to be ruffled at pointed pleasantry, it is the sign of a bad heart, to sacrifice all to a *Bon Mot*.

If the conversation is serious, avoid that awful solemnity of *Phiz*, which heightens the gloom, the air of chagrin was not made for social assemblies, it is poison to the children of innocent mirth; either dissipate the black fogs of melancholy, or wander to the cell of the Monk, and be reclude as you please.

An open gay countenance I admire, but sober conversation I much more esteem: to be always frolicsome is to be always ridiculous, the incessant jester, the eternal wit, are clever for ten minutes diversion, one half hour elapses, and they become the fools of the play.

Avoid the proposing of questions metaphysically subtil, or scientifically deep, the learned in company need not do the honors of a college. Politeness consists in ease, being happy yourself, and endeavoring to make others so.

Dogmatism is the child of ignorance, the man of real knowledge, treats every subject as if all was acquainted with it, and no one feels a pain at superior abilities, which are delicately concealed.

To speak with the authority of a master, is to engage every one in opposition; the love of contradiction is wretched, it is sure to gain the ill will of all, admit you have successfully combated a false opinion, why should you hurt another by condemning what he just advanced; every man delights in his own opinion; he regards it as a kind of property, and to snatch it from him is to infringe a darling right. The wise regard disputes afar off. If they cannot be avoided let prudence moderate warmth, and check acrimony verging to a quarrel; if chance interrupts the contest, think yourself fortunate, and silently decline a renewal of the wordy war.

There is a tribe of people who erect themselves into public censors, without the leave of one individual; seldom join their companies, they praise and detract as fancy leads them; to day like this, to-morrow they hate it.

Ridicule is the language of contempt, he who practices it shows a horrid disposition, and has neither charity nor greatness of soul; he dwells on the most trivial faults, commonly attacking the weak, and like Goliath gives a challenge when he expects no equal. It is a great imprudence, to harangue in this strain against the ills of nature, bodily deformities, or national follies. Many times those hear us who take no present notice, and show on a future day that their memories at least are good, the same precaution is necessary in speaking of conditions in life or trade and professions. The poor are enraged at poverty despised by wealth. The soldier at an affront to the military,

ry, and the gentlemen of the black robe, divines, physicians, or lawyers are irritable as merchants, when their goods are sneered at.

To rejoice in the afflictions of the wretched, to smile in the face of woe, is to despise God and affront man; the hand of the Almighty dispenses both good and evil, and his power can heap misfortunes on the head of insolent mockery.

Calumny may be heard with a temporary pleasure, but the detractor is hated, despised and dreaded by the world. He wanders from company to company, as a savage who carries pestilence in his breath, and is viewed as the appointed register of every human imbecility. To recount tales, epigrams, double entendres, and all such trifles, make a character too low for good company; if obliged to tell a story, always be short. The Arabian Nights are poor entertainment for the day. Long histories, and tedious narrations are irksome. The history of the times, the fashions of the age, every walk of active life, furnish an ample field for polite discussion.

Talk with magistrates upon the laws, the power of justice, their own importance, the protection which they give to society at large, of the esteem you entertain for their body, and the high opinion you have of their knowledge. Tell the favorites of a prince, or the aid de camps of a governor, that their vigilance and penetration is above any equal—that their salaries and profits, though large, are nothing to what they deserve, and you gain them infallibly.

Acquaint the bigot that his foolish piety is the object of your ad-

miration, discourse with him on the nothingness of the creature, the vanity of the world, the pleasures of pious reading; run over the legends of the holy, add a number of miracles, sigh for the perfection of a saint, and doubt not your being numbered by him with his friends.

Thus turning the conversation to suit all in company, the affections of each one may be easily wrought on, and pleasantry, good humor, and innocent satisfaction reign undisturbed in social assemblies.

For the Vermont Magazine.

AMIDST the greatest distresses of the American war, the friends of liberty endeavored to derive assistance, from the influence which the spirit of sober religion, would have upon the minds of the people. As a specimen of the method of thinking and writing at that period, we present to our readers the following extract, from a discourse delivered at an ordination at Salem, (Massachusetts) Nov. 10, 1779, entitled *The influence of christianity on civil society*, by Dr. WILLIAMS.

‘A free state may derive much assistance from the religion of Jesus Christ. The mildness of its genius and precepts, is incompatible with despotic power, and lawless violence. The purity of its nature, institutions, and laws, is inconsistent with anarchy, confusion, and disorder. It gives to rulers such representations of their character and duty, and such rules of conduct, as apply with singular propriety to the important office that man bears in society, who is appointed to be a minister

minister of God to us for good ; who beareth not the sword in vain ; who is an avenger to execute wrath upon him that doth evil ; a terror, not to good works, but to the evil. It directs and requires the people to be subject, (not indeed to lawless violence) but to all lawful authority, not only for wrath, but for conscience sake ; to submit to every ordinance of man for the Lord's sake ; and to render to Cæsar the things which are Cæsar's, as well as unto God the things which are God's. And it gives to all, the most solemn and awful threatenings against that *impiety*, which undermines the main pillars of society ; against *vice*, which more openly attacks it ; and the *spirit of contention, party and faction*, which tends with still greater force to pull down the whole fabric. How admirable the religion which while it seems only to have in view the felicity of another life, constitutes the happiness of this.† A free and equal government cannot have any support, on which it may with more certainty rely, than what it will find in the genius, spirit, doctrines, and laws, of so pure, mild and benevolent a religion.

† Montefquieu.

MONITOR.

GOD, in his divine mercy, says Sadi, the Philosopher, introduced a certain vicious man into a society of religious people, whose manners were pure and holy. Struck with their virtues he quickly began to imitate them, to shake off all his former habits : in a word to be a model of justice, of sobriety, of patience, of industry, and of benevolence. His good works are undeniable, but

people imputed them to unworthy motives. They were always for judging of him by what he had been ; not by what he was. Overwhelmed with sorrow, he poured forth his tears into the bosom of an ancient Solitary, who was more just, as well as more humane than the rest.

'O my son,' said the old man to him, 'return thanks to the Almighty, that thou art superior to thy reputation. Happy he who can say, my enemies and my rivals stigmatize me for vices of which I am not guilty. If thou art good, what matters it to thee that men persecute, and even punish thee, as being one of the wicked ? Hast thou not for thy comfort, two unerring testimonies of thy actions, God and thy conscience ?'

ON ENVY.

ENVY is a passion of so odious a nature, that not only it is concealed as much as possible from the world, but every man is glad to dissemble the appearances of it to his own heart. Hence, it is apt to grow upon him unperceived. Let him who is desirous to keep his heart chaste and pure from its influence, examine himself strictly on those dispositions which he bears towards his neighbors. Does he ever view, with secret uneasiness, the merit of others rising into notice and distinction ? Does he hear their praises with unwilling ear ? Does he feel an inclination to depreciate, what he dares not openly blame ? When obliged to commend, does his cold and awkward approbation, insinuate his belief of some unknown defects in the applauded character ? From such symptoms

symptoms as these, he may infer that the disease of envy is forming; that the poison is beginning to spread its infection over his heart.

The causes that nourish envy are principally two; and two which, very frequently, operate in conjunction; these are, pride and indolence. The connection of pride with envy, is obvious and direct. The high value which the proud set on their own merit, the unreasonable claims which they form on the world, and the injustice which they suppose to be done to them by any preference given to others, are perpetual sources, first of discontent, and next of envy. When indolence is joined to pride, the disease of the mind becomes more inveterate and incurable. Pride leads men to claim more than they deserve. Indolence prevents

them from obtaining what they might justly claim. Disappointments follow; and spleen, malignity, and envy, rage within them. The proud and indolent, are always envious. Wrapt up in their own importance, they sit still, and repine, because others are more prosperous than they; while, with all their high opinion of themselves, they have done nothing either to deserve, or to acquire, prosperity. As, therefore, we value our virtue, or our peace, let us guard against these two evil dispositions of mind. Let us be modest in our own esteem, and by diligence and industry, study to acquire the esteem of others. So shall we shut up the avenues that lead to many a bad passion; and shall learn, *in whatsoever state we are, therewith to be content.*

The S E A T of A P O L L O.

ORIGINAL POETRY.

For the VERMONT MAGAZINE.

An Ode to ZEPHYRUS.

THE vernal sun whose cheering ray
Yields comfort as he flies,
With rapid course has roll'd the day
Beneath the western skies:

No more the swains pursue their toil,
Nor oxen turn the rugged soil,
The bleating herds forsake the hill;
The love-lorn youth furcease to grieve,
The breast of woe forgets to heave,
And all is calm and still.

But

But I the drowsy God despise,
 The downy couch forego,—
 Come, gentle zephyr, softly rise,
 And gales of odours flow;
 Awake, and leave thy fragrant bed,
 And sweetly move along the shade
 With all the muses in thy train;
 Come, softly wave this leafy bower,
 Let trembling aspines feel thy power,
 And fan the verdant plain,
 Thy mournful, murmuring songs that flow,
 Along the smelling grove,
 Seem rising from a heart of woe,
 That feels the pangs of love;
 Is it of *Flora's* cruel strain,
 That yet in sighs thou dost complain,
 And tell her unrelenting hate?
 I too might join thy deepening notes,
 That through the silent evening floats,
 And tell my wretched fate.
 Since fair *Aspasia* hides her face,
 And disregards my cares,
 Refusing every gleam of grace,
 Is sporting with my tears;
 Henceforth I'll tune my feeble lyre,
 In concert with thy evening choir,
 And through the whispering poplars roam;
 The nymphs and swains with sad delight,
 Shall listen all the live-long night,
 And mourn our hapless doom.

For the VERMONT MAGAZINE.

A Sonnet—TO VENUS.

FAIREST of all the shining host,
 The blue expanse could ever boast,
 Bright empress of the evening train,
 Cast one propitious look below,
 Bid *Cloe's* breast with mercy glow,
 'Twill ease a heart oppressed with woe,
 And cancel years of pain.
 O let her feel the tender strife,
 And may her smiles recall to life,
 A wretch expiring on the plain;
 I'll rear a temple to thy name—
 The myrtle, dove and swan proclaim,
 Till distant worlds shall know her fame,
 Who join'd the nymph and swain.

On the Use of Reason

IN the great scale of Heaven's eternal plan,
The brilliant gift of reason falls on man,
To lead his mind to search rich nature's laws,
And for each great event assign a cause ;—
'Tis this alone can lead the soul abroad,
To rise from earth and seek its parent God.—

How worthy praise is the attempt to gain,
The highest prize that mortals can obtain !
Knowledge, progressive, by exertion grows,
Stranger to indolence, and vain repose ;
By use our reasoning faculties enlarge,
Discern their duty,—and its rights discharge.

*The Sorrows and Joys of Life inseparable.—A New Song.
Tune, Lady Coventry's Minuet.*

WHEN spirits are sinking,—the heart feels deprest,
And the sigh uninvited escapes from the breast,
How pleasing the prospect of joy in reserve,
How welcome those scenes that our purposes serve.—

What thanks to the mighty projector is due,
That when torments afflict us—still hope keeps in view ;—
To enliven the joy,—to relieve us from pain,
He shews us distress—but bids hope to remain.—

Then why should vain mortals at trouble repine,
'Tis the dross that accompanies bliss from the mine ;—
To have sweet without bitter and joy without grief,
Would tend but to cloy—not to give us relief.

'Tis the changing of scenes that gives value to life,
By the contrast we know how to bear joy and strife,
'Tis the torment of hunger gives worth to the feast,
And our joys should be tinged with trouble, at least.—

If we never were parted, from children, from wives,
From husbands, and all that endeareth our lives,
Could we sate the bliss their embraces convey,
When they meet us return'd after tedious delay.—

*Extract from a Manuscript Poem.**On FRIENDSHIP.*

HAIL sacred friendship ! to thy reign we owe
The highest pleasures mortals taste below ;
All social passions thy blest influence prove,
Parental tenderness and filial love ;
Thy heart-felt raptures fire the lover's mind ;
For purest love is friendship's self refin'd.

Rich balm of life, unsailing source of bliss,
To enhance our joys, or smite our grief's to peace !
Where virtuous Friendship generous souls allies,
Where harmony prevails, and discord flies,
One are our interests and our passions one,
No want, no wish, no joy, no thought unknown.

Or say, ye microscopic souls, ye sons of self,
Whose aims, whose wishes are supreme in self,
Deem you these godlike passions source of woe ?
From tender sympathy no pleasures flow ?
When the kind tear starts from the pitying eye,
When the swoln bosom heaves a tender sigh,
When melts the heart to see a soul distress'd ;
Will ye pronounce the feeling mind unblest'd ?
When deep distress the dearest friend invades,
And heart-consuming woe the brow o'er shades,
When all the soul awaken'd feels the grief,
Feels as its own, and strives to yield relief,
Say, is it painful to the generous mind ?
Or hence arises pleasure more refin'd ?
Mistaken mortals lost in errors train !
Who fly from pleasure, as you fly from pain !
Know then, the mind inimical to sloth,
Prone to her end and conscious of her worth,
Conscious compassions how divinely great,
How sweetly congruous to our present state,
From these kind efforts feels the spirits glow,
With secret joys, the callous never know,
E'en the anxious youth, who sighing, trembling sees
His lovely fair a prey to fell disease,
Convulsive pangs distort the beauteous form,
Ghastly and pale, and rife every charm,
In anguish wild sees ebbing life retire,
And with a gasp his fondest hope expire,
Finds grief delicious while his sorrows flow ;
Else why so oft recalls those sights of woe ?
In Fancy's Mirror, why so oft review,
Those mournful scenes that all his grief renew ?

Without this power implanted from above,
Which still impels to offices of love,
How wretched life : for scene to bliss we tend,
All spurn the objects that oppose this end.
Hence might affliction droop the lonely head,
And hence distress in vain implore our aid,
In vain the sick demand our friendly care ;
The bosom steel'd would leave them to despair,
From pitious objects all avert the eye,
And far from misery as contagious fly.

Then

Then learn one truth, important truth, 'tis this,
 'The height of feeling is the height of bliss,
 With social passions pleasures ever reign;
 The selfish only give a real pain.'

I. A.

On TIME.

Sed fugit interea, fugit ir reparabile tempus,

VIRGIL.

SAY, is there ought that can convey

An image of its transient stay?

'Tis a hand's breath; 'tis a tale;

'Tis a vessel under sail;

'Tis a courier's straining steed;

'Tis a shuttle in its speed;

'Tis an Eagle in its way,
 Darting down upon his prey;

'Tis an arrow in its flight,
 Mocking the pursuing sight;

'Tis a vapour in the air;

'Tis a whirlwind rushing there;

'Tis a short-lived fading flower;

'Tis a rainbow on a shower;

'Tis a momentary ray,

Smiling in a winter's day;

'Tis a torrent's rapid stream;

'Tis a shadow; 'tis a dream;

'Tis the closing watch of night,

Dying at the rising light;

'Tis a landscape vainly gay,

Painted upon crumbling clay;

'Tis a lamp that wastes its fires;

'Tis a smoke that quick expires;

'Tis a bubble; 'tis a sigh;—

Be prepar'd, O man! to die.

H O P E.

A NEW SONG.

HOPE's a cheat a great deceiver,

Will of wisp who leads astray,

Yet man will, the fond believer,

Trust him on from day to day.

Vast his promise beyond measure,

Sickness now he soothes with
 health,

Toil with rest, and pain with
 pleasure, [wealth.

Fills the beggar's purse with

When each friend becomes a
 stranger,

And the world now bids fare-
 well,

He ne'er warns us of our danger,

Still he whispers, 'all is well.'

But his flattery's never over,

He attends when all forsake,

Over life he's sure to hover,

But for Hope the heart would
 break.

Hope, I charge you, come not
 near me

I'll not mind you from to day,

You no longer now can cheer me,

Falste is all that you can say.

Lately you awhile reliev'd me,

Now I find myself undone,

For you have at last deceiv'd me;

Hope! thou bubble, get thee
 gone.

ANECDOTES.

AS a minister and lawyer were riding together says the minister to the lawyer, Sir, do you ever make any mistakes in pleading? I do says the lawyer. And what do you do with mistakes said the minister? Why, sir if large ones I mend them; if small ones, I let them go, said the lawyer. And pray sir, continued he, do you ever make any mistakes in preaching? Yes, sir, said the minister I do.—And what do you do with mistakes; said the lawyer, why, sir, I dispense with them much in the same way you just observed; I rectify large ones, and neglect small ones. Not long since; continued he, as I was preaching.

preaching I went to observe that the devil was the father of lyers, but mistook and said lawyers, and the mistake was so small, I let it go.

Recent London Anecdote.

A QUAKER who was examined before *their honors* the Governors of the Excise Office, touching some certain duties that it was supposed had not been properly paid, was rather more primitive in his language than they liked; and not choosing to use any other titles than *thee, thou, and friend*, one of them with a very stern countenance, asked him, 'Pray Mr. —, do you know for what we sit here?' — 'Yes,' replied Nathan, 'I do:—some of you for *five hundred*, others for a *thousand*, and, I have been told, others for *two thousand* pounds a year!'

M O R A L I S T.

MAN is naturally a benificent creature. The greatest pleasure wealth can afford is that of doing good. All men of estates are in effect but trustees for the benefit of the distressed; and will be so reckoned when they are to give an account.

Deser not charities till death. He that doth so, is rather liberal of another man's substance than of his own.

Reckon up benefits well placed as a treasure that is laid up, and account thyself the richer for that which thou givest a worthy person.

It is part of a charitable man's epitaph,

"What I possess is left to others—what I gave away remains with me."

'Do good with what thou hast, or it will do thee no good.'

There is more satisfaction in doing, than in receiving good. To relieve the oppressed is the most glorious act a man is capable of. it is in some measure doing the business of God and Providence, and is attended with a heavenly pleasure, unknown but to those that are benificent and liberal.

Men of the noblest dispositions think themselves happiest when others share with them in their happiness.

No object is more pleasing to the eye than the sight of a man whom you have obliged; nor any music so agreeable to the ear as the voice of one that owes you for his benefactor.

It is better to be of the number of those who need relief, than of those who want hearts to give it.

When we would exercise this virtue, we ought to deliberate with ourselves whether our circumstances will answer our intended bounty, for there are some who are generous to strangers, to the prejudice of themselves, their friends and relations.

We ought to consult the worth of the person whom we have chosen for the object of our liberality. The wicked, debauched and extravagant are neither entitled to pity nor relief, but the cry of virtue ought to be irresistible.

That which is given with pride and ostentation, is rather an ambition than a bounty. Let a benefit be ever so considerable, the manner of conferring it is the noblest part.

It was well said of him that called a good office that was done harshly, a stony piece of bread: it is necessary for him that is hungry to receive it; but it almost chokes him in the going down.

CONGRESSIONAL REGISTER.

LAWS OF THE UNION.

An act to provide a naval armament.

WHEREAS the depredations committed by the Algerine corsairs on the commerce of the United States render it necessary that a naval force should be provided for its protection :

Sec. 1. *Be it therefore enacted by the senate and house of representatives of the United States of America, in congress assembled,* That the President of the United States be authorized to provide, by purchase or otherwise, equip and employ four ships to carry forty four guns each, and two ships to carry thirty six guns each.

Sec. 2. *And be it further enacted,* That there shall be employed on board each of the said ships of forty four guns, one captain, four lieutenants, one lieutenant of marines, one chaplain, one surgeon and two surgeon's mates : and in each of the ships of thirty six guns, one captain, three lieutenants, one lieutenant of marines, one surgeon and one surgeon's mate, who shall be appointed and commissioned in like manner as other officers of the United States are.

Sec. 3 *And be it further enacted,* That there shall be employed in each of the said ships, the following warrant officers, who shall be appointed by the president of the United States, to wit : one sailing master, one purser, one boatswain, one gunner, one sail maker, one carpenter, and eight midshipmen and the following petty officers who shall be appointed by the captains of the ships respectively, in which they are to be employed

viz : two master's mates, one captain's clerk, two boatswain's mates, one cockswain, one sail maker's mate, two gunner's mates, one yeoman of the gun room, nine quarter gunners (and for the four larger ships) two additional quarter-gunners, two carpenter's mates, one armourer, one steward, one cooper, one master at arms, and one cook.

Sec. 4. *And be it further enacted,* That the crews of each of the said ships of forty four guns, shall consist of one hundred and fifty seamen, one hundred and three midshipmen and ordinary seamen, one sergeant one corporal, one drum, one fife, and fifty marines : And that the crews of each of the said ships of thirty six guns shall consist of one hundred and thirty able seamen and midshipmen, ninety ordinary seamen, one sergeant, two corporals, one drum, one fife, and forty marines over and above the officers herein before mentioned.

Sec. 5. *And be it further enacted,* That the President be, and he is hereby empowered, to provide, by purchase or otherwise in lieu of the said six ships, a naval force not exceeding in the whole, that by this act directed, so that no ship thus provided, shall carry less than thirty two guns ; or he may so provide any proportion thereof which, in his discretion, he may think proper.

Sec. 6. *And be it further enacted,* That the pay and subsistence of the respective commissioned and warrant officers, be as follows :—A captain, seventy five dollars per month, and six ra-
tions

tions per day :—A lieutenant, forty dollars per month, and three rations per day :—a lieutenant of marines, twenty six dollars per month, and two rations per day :—a chaplain forty dollars per month, and two rations per day :—a sailing master, forty dollars per month, and two rations per day :—a surgeon, fifty dollars per month, and two rations per day :—a surgeon's mate, thirty dollars per month, and two rations per day :—a purser, forty dollars per month, and two rations per day :—a boatswain, fourteen dollars per month, and two rations per day :—a gunner fourteen dollars per month, and two rations per day :—a sail-maker, fourteen dollars per month, and two rations per day :—a carpenter, fourteen dollars per month, and two rations per day.

Sec. 7. *And be it further enacted*, That the pay to be allowed to the petty officers, midshipmen, seamen, ordinary seamen and marines, shall be fixed by the President of the United States : *Provided*, That the whole sum to be given for the whole pay aforesaid, shall not exceed twenty-seven thousand dollars per month, and that each of the said persons shall be entitled to one ration per day.

Sec. 8. *And be it further enacted*, That the ration shall consist of as follows ; Sunday, one pound of bread, one pound and a half of beef, and half a pint of rice : Monday one pound of bread, one pound of pork, half a pint of peas or beans, and four ounces of cheese :—Tuesday, one pound of bread one pound and a half of beef and one pound of potatoes or turnips, and pudding :—Wednesday, one pound of bread, two ounces of butter, or in lieu there-

of, six ounces of molasses, four ounces of cheese, and half a pint of rice : Thursday, one pound of bread, one pound of pork, and half a pint of peas or beans :—Friday one pound of bread, one pound of salt fish, two ounces of butter or one gill of oil, and one pound of potatoes :—Saturday, one pound of bread, one pound of pork, half a pint of peas or beans, and four ounces of cheese, —and there shall also be allowed one half pint of distilled spirits per day, or, in lieu thereof one quart of beer per day to each ration.

Sec. 9. *Provided always*, and and be it further enacted, That if a peace shall take place between the United States and the regency of Algiers, that no further proceeding be had under this act.

Approved March the 27th, 1794.

An act directing a Detachment from the Militia of the United States.

Sec. 1. **B**E it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the President of the United States be, and he is hereby authorized to require of the executives of the several states, to take effectual measures, as soon as may be, to organize, arm and equip, according to law, and hold in readiness to march at a moment's warning, the following proportions, respectively, of eighty thousand effective militia, officers included, to wit :—From the state of Georgia, one thousand three hundred and thirty three :—from the state of South-Carolina, three thousand five hundred.

dred and fifty ;—from the state of North-Carolina, seven thousand three hundred and thirty-one ;—From the state of Kentucky, one thousand five hundred and thirty two ;—from the state of Virginia, eleven thousand three hundred & seventy-seven ;—from the state of Maryland, five thousand four hundred and eighteen ;—from the state Delaware, one thousand two hundred and fifty-six ;—from the state of Pennsylvania, ten thousand seven hundred and sixty-eight ;—from the state of New-Jersey, four thousand three hundred and eighteen ;—from the state of New-York, seven thousand nine hundred and seventy-one ;—from the state of Vermont, two thousand one hundred and thirty-nine ;—from the state of Connecticut, five thousand eight hundred and eighty-one ;—from the state of Rhode-Island, one thousand six hundred and ninety seven ;—from the state of Massachusetts, eleven thousand eight hundred and eighty five ;—from the state of New-Hampshire, three thousand five hundred and forty-four.

Sec. 2. *And be it further enacted*, That the detachments of militia aforesaid shall be officered out of the present militia officers, or others, at the option and discretion of the constitutional authority in each state respectively.

Sec. 3. *And be it further enacted*, That the President may, if he judges expedient, authorise the executives of the several states, to accept any independent corps of cavalry, artillery or infantry, as part of the detachments aforesaid, provided, they shall voluntarily engage as corps in the service.

Sec. 4. *And be it further enacted*, That the said militia shall

not be compelled to serve a longer time in any one tour than three months after their arrival at the place of rendezvous : And that, during the time of their service besides their pay and other allowances, which shall be the same as the troops on the military establishment of the United States, they shall receive at the rate of one dollar and sixty cents for cloathing per month.

Sec. 5. *And be it further enacted*, That the President of the United States be requested to call on the executives of the several states, to take the most effectual means, that the whole of the militia not comprised within the foregoing requisition, be armed and equipped according to law.

Sec. 6. *And be it further enacted*, That this act shall continue and be in force, for the space of one year from the passing thereof, and from thence to the end of the next session of Congress, and no longer.

Approved—May the ninth 1794.

GO. WASHINGTON

President of the United States.

An act making further provision for the expenses attending the intercourse of the United States with foreign nations ; and further to continue in force the act, intitled, ' An act providing the means of intercourse between the United States and foreign nations.' Sec. 1.

BE it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That a sum of one million of dollars, in addition to the provision heretofore made, be appropriated to defray any expences which may be incurred, in relation to the intercourse between the United States and foreign

eign nations, to be paid out of any monies which may be in the treasury, not otherwise appropriated, and to be applied, under the direction of the President of the United States, who if necessary, is authorised to borrow the whole or any part of the said sum of one million of dollars; an account of the expenditure whereof, as soon as may be, shall be laid before congress.

Sec. 2. *And be it further enacted,* That the act, intituled, 'An act providing the means of intercourse between the United States and foreign nations,' passed the first day of July, one thousand seven hundred and ninety, together with the second section of an act, intituled 'An act to continue in force, for a limited time, and to amend the act, intituled 'An Act providing the means of intercourse between the United States and foreign nations,' passed the ninth day of February, one thousand seven hundred and ninety three, shall be continued in force, for the term of one year from the passing of this act, and from thence, until the end of the next session of congress thereafter holden, and no longer.

Frederick A. Muhlenberg,
Speaker of the House of Representatives.

John Adams, Vice President of the United States, and President of the Senate.

Approved—March 20 1794.

G. WASHINGTON,
President of the United States.
Edm. Randolph, Secretary of State.

M A R R I E D.

Mr.. William Henry, to Miss Brownson, of Sunderland.

Mr. George Demming to Miss Phebe Hamlin.

In Boston, Massachusetts, Mr. Robert How, to Miss Polly Gray.—Mr. Silas Whitney, to Miss Polly M'Clury.—Ratus Greene Amory, esq. Barrister at law, to Miss Nancy Whitlock Geyer, 4th daughter of Mr. Frederick W. Geyer.—Mr. Samuel Summer, to Miss Martha Barrett.—Mr. James Gummer, of Bridport, England, to Miss Sally Vibert, —Mr. Francis Blanchard, to Miss Hannah Whipple.—Samuel Ruggles, Merchant to Miss Polly Blake.

At Kittery, Rev. Joseph Hartwell to Miss Sally Smallcorn.

At Charleston, Nathaniel Gorham, jun. esq. to Miss Ruth Wood, eldest daughter of Col. David Wood, jun.

At Weymouth, Mr. Micah Simmons, of Dorchester, to Mrs. Abigail Webb, of Weymouth.

At Nantucket, Mr. Horatio Nichols, of Providence, to Miss LoveMerrick.—Mr. Barker Turner, to Miss Susannah Pinkham.—In New-Bedford. Capt. Weston Holland, to Miss Nabby Hatheway.—Mr. Williams Haskins to Miss Sally Porter.

At Baltimore, in Maryland, Mr. William Lorman to Miss Mary Fulford.

D I E D.

At Newbury, Mrs. Mary Pilsbury, aged 87.

At Newburyport, Capt. Thomas Jones.

At Lynn Capt. Hotten Johnson.

At Topsfield, Massachusetts Capt. Joseph Cummins, aged 101.

At Nantucket, Mr. Oliver Spencer, merchant,—Mr. Thaddeus Folger,—Mr. Prince Coffin.

At Rochester, the widow of the late deacon Seth Dexter.

At

Deaths—Table of Contents.

At Warwick, Rhodisland, Mrs. Catherine Greene, confort of governor Greene.
 At Providence, Mr. Joshua Hacker,
 At North Providence, Mrs. Hopkins,
 In Boston, Miss Elizabeth Lyde, daughter of the late Nathaniel Byfield Lyde, esq.—Mrs. Payne, a lady of amiable character, housekeeper to Mr. William Scott.—Mr. John Cunningham,—Mr. Jeremiah Whitmarsh.—Mrs. Susannah Pierce,—Mr. John Williams,—Miss Lucy Tidd,—Mr. Israel Porter.
 At Lancaster, Mr. James Wilder, Mr. Joshua Brackett, aged 93.
 At Charleston, Mr. Ebenezer Larkin, Miss Mary Sheaf, aged 94.
 At West-Springfield, Mr. Benjamin Day, jun.—Mr. Noah Bauker, jun. drowned near Hadley falls,—Mr. ——— Fuller, of Montague, and Mr. Jackson of Bridgewater.
 At Litchfield, Connecticut, Miss Lorrain Walcott, confort of his honor lieut. gov. Walcott.
 Windfor, captain John Palmer, aged 97.
 At Hartford, Mrs. Eunice Nichols wife of capt. George Nichols.
 In Newhampshire, At Concord, Mr. Jacob Shute, aged from 94 to 100.—Mrs. Sally Odlin wife of Mr. John Odlin.
 In New-York, Mrs. Mary Brevoort relict of the late Mr. Henry Brevoert, merchant.
 At Albany, Mrs. Rachel Webster, confort of Mr. Charles R. Webster.
 In a duel in the western army, lieut. Huston, and enf. Bradshaw.

T A B L E O F C O N T E N T S.		
	Page.	Page.
Thoughts on Oratory . . .	59	Rules for Conversation, . . . 98
Declamation—Addressed to the Ladies, . . .	60	The influence of Christianity on civil society, 100
Azakia a Canadian Story, . . .	62	Monitor, . . . 101
Spring, . . .	65	On Envy, . . . ibid.
Anecdote of a British Captain, . . .	66	<i>Poetry.</i>
The Indian Cottage, . . .	67	An ode to Zephyrus, . . . 102
The Farrago; . . .	72	A Sonnet—To Venus. . . 103
Anecdote of M. de Sallo the first Inventor of Periodical performances, . . .	74	On the use of Reason, . . . 104
The French Calendar, . . .	75	The Sorrows and Joys of Life inseparable. . . ibid.
The History of Captain William Harrison, . . .	76	On Friendship, . . . ibid.
Monitorial—On Economy, . . .	79	On Time, . . . 106
Philosophy of natural History : of Love &c. . .	81	On Hope, . . . ibid.
Modern learning exemplified by a specimen of collegiate examination, . . .	86	<i>Anecdotes.</i>
The Solar system described, . . .	91	Of a Minister and Lawyer, . . . ibid.
Observations on Boston, . . .	94	Of a Quaker, . . . 107
		Moralist . . . ibid.
		Congressional Register, . . . 108
		Marriages . . . 111
		Deaths . . . ibid